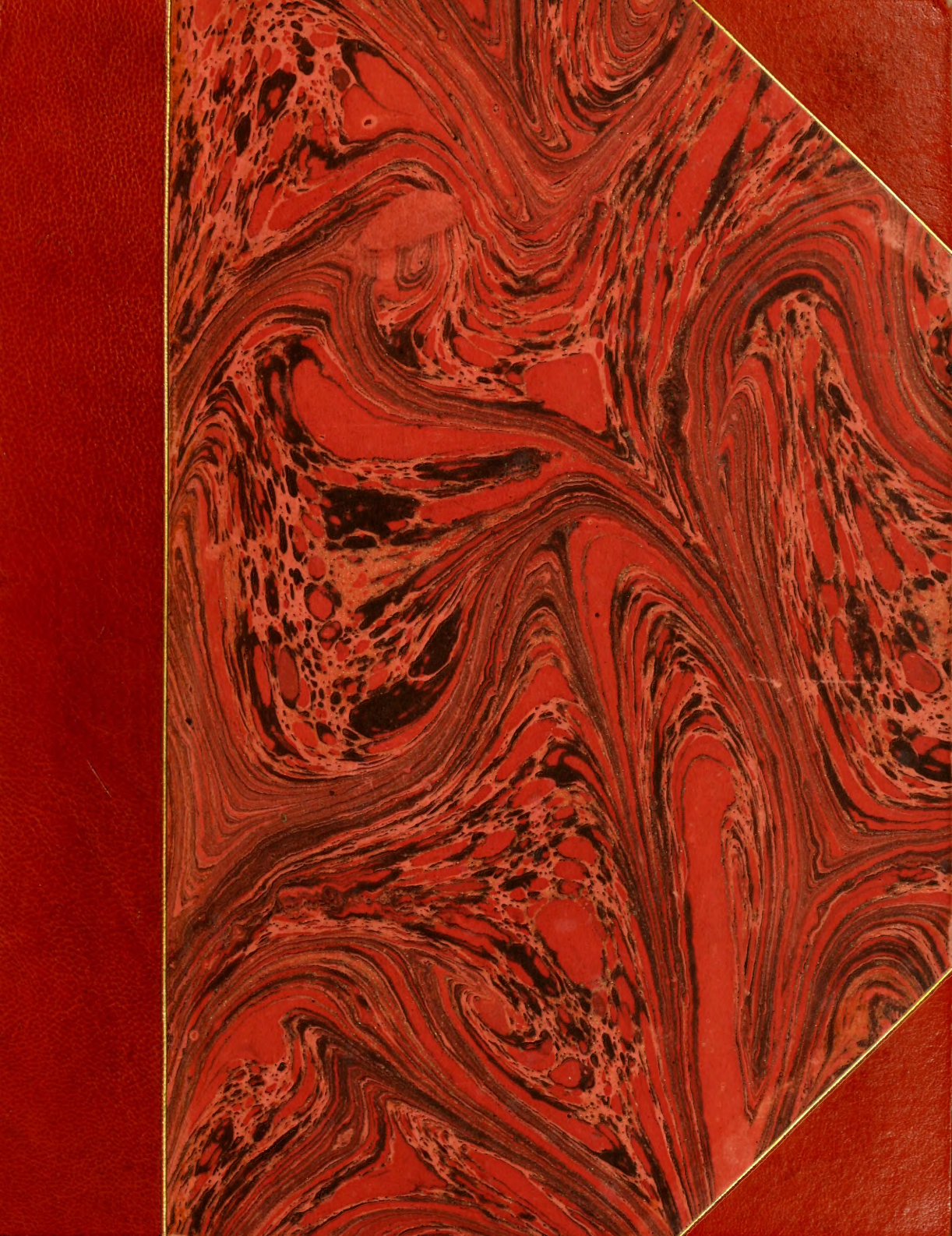

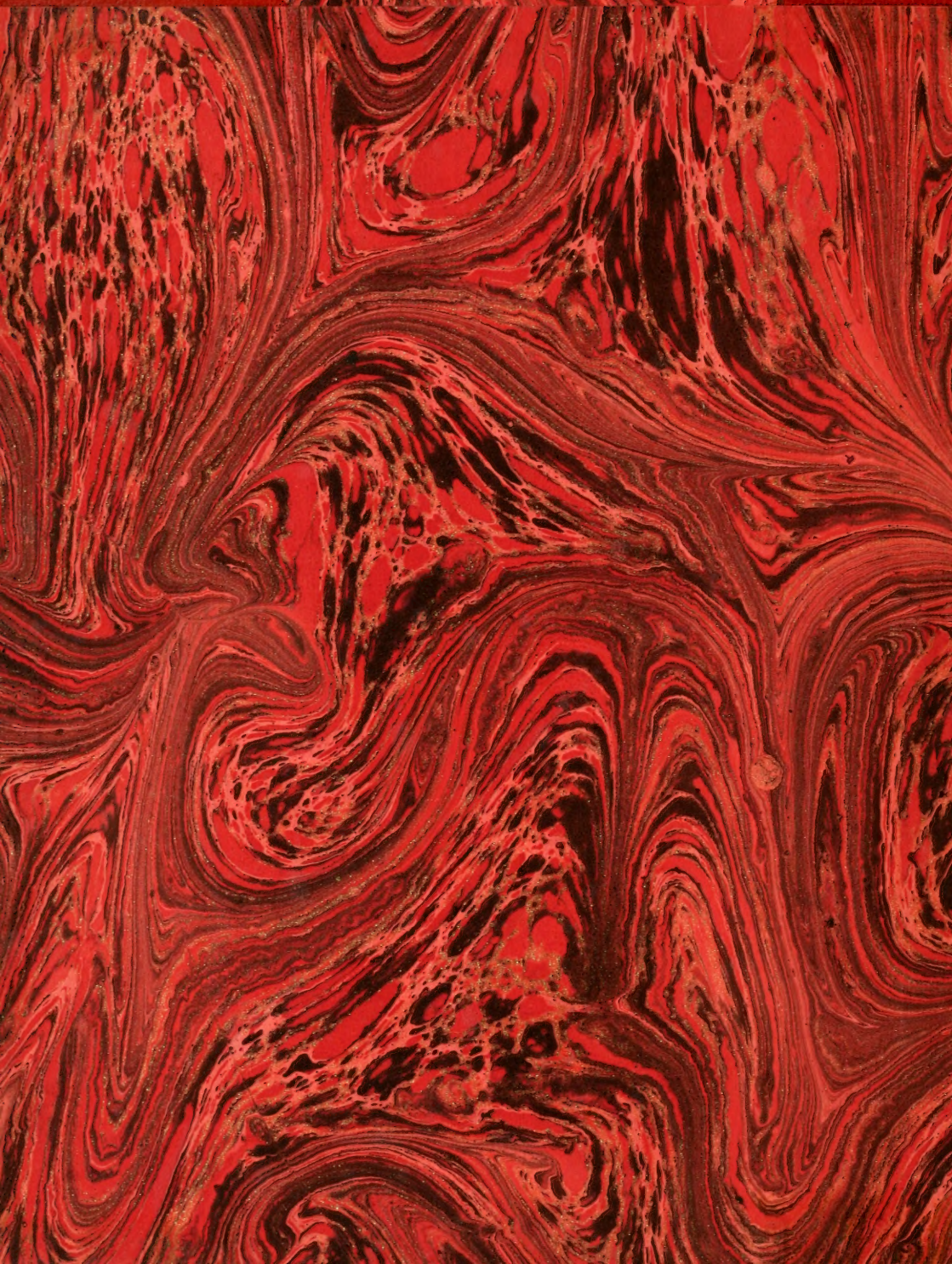

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REMARKS

ON THE

FOUNTAIN of BERNHARD

BY Albertus Beyer

a German Monk

of the Order of the Carmelites,

who resided in a Convent at Treviso

in Italy.

On Trevisan's Fountain.

Count Bernard's hollow oak, split in the middle, means a hollow globular vessel, turned into form in the lath, out of a piece of dry, old oak. In this [illegible] glass is placed, in such a manner that there remains about 2 fingers breadth all round, between the glass and the oak vessel; the glass being suspended so that the bottom may be as far from the wood as the sides.

I made very small holes in the bottom of the wooden vessel, in the form of a circle, that the vapours might be admitted at the bottom, while the upper part was shut with a glass bell, to cause the vaporous heat to circulate all round the

bottom, the sides and neck of the globular glass.

The wooden vessel and its contents I suspended over the steam of my vapour bath.

Out of pure gold the Count made a Mercury [Rebis] by means of ☿, [the ♏ ♁ ♂] and perfected the solution, as the first part of the Philosophic work, by means of a humid vaporous heat [the Secret Fire, acting within the glass; for the glass being shut, every external heat must be dry as to the subject contained in it, which is dissolved in and by this fire, our mercurial water] and I assure you that a dry heat will not do it. When that solution was completed the fountain was found. [Generally speaking, by the water or

fountain, the Count means, only the 𝔐𝔥𝔥 — not the solution of the matter, effected by the secret fire: when that solution is obtained he calls it the bath. A difference in terms does not, however, affect the truth of the result.]

Nightly warmth, assisted by nocturnal dews, causes great fertility. This observation is highly applicable to the Philosophic digestion [which is accompanied with the rise and descent of vapours, which operate on the more fixed matter in the bottom of the glass, opening and subtilising the same, till all be brought into a state of solution and putrefaction, without which there could be no fruit produced in this philosophic harvest.]

When Bernard says that in one night he found the Fountain, he means, that in the humid vaporous heat [of the secret fire] he obtained the solution of the Gold; which becoming mercurius salis the Fountain was found.

When it begins to work a vapour ascends and descends, and I have observed very minute atoms of gold above the mixture, which in time were all dissolved and disappeared.

When the Count says that the man who attends the King has nothing to do but to heat the bath continually, the bath meant is not the balneum mariæ only, but the Mercurial water [the dissolved bodies], which, by the airy warmth

of our [Secret] fire, is kept constantly in an equal warmth, in order to excite to action the sulphur in the mercury [i.e. the gold joined to our Luna in Rubis]. Therefore the work must be kept warm night & day untill it is perfect. [Though our Secret Fire excites the matter to action a constant external heat must be employed, till the work is finished; for without this the Secret Fire will cease to act.]

The Mercurial water is the nearest matter of the Stone [By our mercurial water the Count means the Secret Fire (See his small Treatise p.) but Beijer here means the bodies reduced to a state of fluidity by the Secret fire]: common gold [N.B.], before its solution, is more remote, and

the water [our water, our Luna, fair Phebe, the ♏♁♂] is the most remote, though the very first key to open the locks.

Bernard says that the King is older than the Fountain. If there had been no gold you could not obtain a mercurial water by dissolving that perfect body [our sulphur] in mercury [the ♏♁♂].

The six metals all proceed from the fountain, but not from the philosophical fountain in the glass. They come from crude mercury in the mine, which is not yet our fountain.

The King [☉] went into the fountain [♏♁♂] and was dissolved therein, and thus produced the true fountain. All this happens

by means of putrefaction. [When the ☉ is joined to the MOON in nubis, and the secret fire administred in due proportion the whole is soon brought into a state of solution. In this state Beijer calls it the fountain].

Where, in Count Bernards work, he is made to say that the multiplication takes three days, it is an error of a transcriber. Multiplication takes three months.

When Bernard says, he attempted to empty the water out of the Fountain, he intimates, that, when the matter dries up and the humidity is overcome by dryness, the Labis is then nearly accomplished, and there remains the tenth part [of gold] with the ten parts [of the whole matter]. That is you find as much

in weight as you put into the glass
at first, as I myself have experienced.

Finis.

ON THE

LAPIS PHILOSOPHORUM.

Copied from a Manuscript.

The sixteen following pages seem to have been drawn from a German work entitled Metallurgia. The parts included between crotchets [in this manner] are additions to explain the work.

On the Lapis.

The Lapis Philosophorum cannot be made unless the metallic Form, by corruption, be taken away: that is we must reduce the gold or the silver into its first matter, which was an unctuous mercury. [Azoth]

That this heavenly medicine may shew its power it must be made out of the Root and First matter of all the metals, as I have before shewn you. Nature herself proves this in vegetables, animals and minerals.

If you would multiply a seed, you must sow that seed in a good earth; nor can this seed receive its nutriment and multiplication, unless it ferment, germinate & become

and became gelatinous by the action of the humidity residing in, or else communicated to the earth, which humects and nourishes the seed. What else is the seed but the vegetable form, and is the earth but a matrix? This form, though sown in a proper matrix, cannot grow, or come to perfection, without a third medium, the water, the nitrous liquor of the earth: this is the vegetable menstruum that must nourish the Embrio. But the effect is to be attributed to the wisdom and omnipotence of God alone, who has endowed the seed with a germ and assimilating power, whereby it converts common rain water or dew, always impregnated with a most subtil, incorporeal nitre, into its own sap and vegetable humidity; which by an

invisible operation is coagulated into stalk or stem, leaves, branches and fruit, ripened by the sun's heat and light by day, and nourished also by the lunar rays communicating to it by night a generating vital humidity. Thus the forming principle [principium generans] lies concealed in the germ of the seed; but this requires continually the universal agent and vital principle to excite and assist the inward agent. Yet the inward and the outward agent is but one, which exists in all things and resides every where. This is the Protheus of Ovid, who constantly changes his shape, though he ever remains the same. In the superior regions he is Jupiter, on earth he is Saturn, in the ocean he is Neptune, in the

fire he is Pluto. Yet he ever remains centrally but one principle, that is, light and fire, cold and heat, dryness and humidity, sulphur and mercury. Apply this to the process of our stone and you cannot err.

Nature follows a similar process in the multiplication of animals, but on account of their organs there is a great external difference; yet centrally, the same uniform plan of Nature may be traced in them.

The metals also have their analogy with the vegetables and minerals allowing for the difference between organised bodies and simple bodies concreted.

If metals are to be multiplied we must take the perfect seed or sperm, the sulphur or fire of gold or of silver,

which lies hidden and deeply locked up in its own fixt Mercury, as the germ lies concealed in a grain of seed corn. This we must know how to extract by solution, mortification, and the infusion of a new life destroying the old form, yet in such a manner, that the form or germ may not be deprived of its inward regenerating faculty, even when the outward form is lost.

This perfect metallic seed, which alone lies in gold and silver must, then, first of all be sown in its own metallic foliated earth [i.e the gold or silver must be sown in the ☿, by fusion] and must be humected with the mineral liquor or fire [the secret fire]. Then the Sperm will contain its own Archeus or Germinating principle within itself, which in due

time will and must, by Natures laws, convert the metallic foliated earth [with the seed that has been sown in it] and the dry mercurial liquor, into a regenerated gold and glorious quintessence. This is the whole secret.

Vulcan must here be attended to, on whom much depends [For if the external heat be not properly administred the work will fail.]

The superfluities cannot be separated by the Artist. He must leave that separation, mutation, or regeneration to Protheus. [Observe! all these are here used as synonimous terms.] In this lies concealed the multiplication of metals, their exaltation or retrogradation; and thus we only manifest what was priviously concealed, in potentia in their former life.

As long as gold or silver continue in their metallic nature they are perfectly useless either as a medicine for diseases or for the transmutation of metals; but when either of them is destroyed, and reduced into its first matter, a new life takes place, the arcanum of the Tincture and foundation of all secrets. Therefore this middle life of the metals, which is a mean between their first and last matter, must be destroyed and then you will find the genuine sulphur, salt, and mercury, which are the first matter of the metals and the very subject of our philosophy. You ought to be well acquainted with these three, [the ☿, ☉ and ☽]. Conduct them to a new life and you will in this medium have the powers of Sun & Moon

and the very Fire and Light of Nature in your glass.

There are many artists who foolishly pretend to amalgamate gold with a vulgar mercury, an antimonial mercury or some other running mercury made of a metal, and thereby they expect to obtain a true and profitable tincture. I myself laboured under that disease in my younger years. Others endeavour to make a running mercury of silver or of gold, and thereby expect to obtain the Stone, but they ought to recollect that, unless the precious metals be deprived of their first metallic fixt life and be truly regenerated by means of a new life infused into their dead bodies, all such labours are vain and fruitless. They ought to consider what the Phi-

losophers, our ancestors, have written, which I have found, by experience, to be a sacred truth, that <u>Our Mercury is not a running but a coagulated mercury</u>. [Calid and Eirenaeus Philalethes both attest the same fact.]

Our Metallic matter [Rebis] is incombustible in the fire, having been purified in a very fierce and strong heat by Vulcan. As for instance, suppose I should expose to the action of the fire Saturn [♄] containing ☽ and ☉ in potentia. I may destroy the external visible body of saturn, but the spiritual [☿ of ♂] and perfect [the ☉], which contain the very radical humidity, I cannot burn: they will either remain together in the fire, or fly off and vanish in vapour.

The Antients, many ages before me, have called the First matter, Sulphur and Mercury, [☉ and ☿☽♂]; that is Form and Matter [rebis]: But the medium whereby these two are intimately united [viz the Secret Fire, the mover] they have profoundly kept secret. Those Philosophers are more intelligible who call our matter Sulphur [the ☉], Mercury [the ☿☽♂], and Salt [the crystalline body ♁].

[The two first is the rebis — the last, the Eagles of Philalethes, the Virgins of Dastin, the fiery Dragon with wings, Medea who prepared the broth (azoth) wherewith Jason made his old father (☉) young again: its power is derived from Oxygen concealed in the acid of sea salt which is ovid's Venus born of the froth of the sea.]

Now in respect to the truth of our Masterpiece: fundamentally, it is only

one thing [☿, our mercury, azoth]; and in one thing only do the Philosophers agree: therefore this one thing, which consists in three [☽♂♂, ☉ and the dry metallic water] must earnestly be sought after, if you wish to perfect by Art what Nature unassisted cannot accomplish. These are the principles which Nature as well as art employs. [See Philalethes' Vade mecum.]

The Philosopher, for a ferment, must reduce Gold or Silver into its first matter unctuous, and he must extract its Sulphur, Fire or Life, — which in Gold is as red as blood, in Silver snow-white. In gold it is fire, in silver only light. This extraction must be made by its own spirit, or mercury [☽♂], by which your gold [or silver] becomes perfectly

invisible. [This is the first union or the marriage of Gabricius and Beja – the sun and moon – Apollo and Phebe, the Philosophical calcination of Gold which Becchere, Stahl and others were so anxious to understand, but never attained.] The superfluities you must separate in a bath [our bath, the bath of the wise, formed by the addition of the secret fire: this operation is natural not manual.] Then you possess the spirit and tincture of Sol, after which the Philosophers have searched with so much earnestness, and having found it have concealed so ingeniously – and yet have revealed it to the Wise!

As to the purity of the Gold, when of 24 carats it needs no other preparation nor calcination, except by the

philosophical marriage [in making of rebis, which is done in a quarter of an hour] As to its native purity when without allay it was borne of a pure mercury, pure sulphur or fire, and pure salt. The Alchymists ought to rejoice for having found this pure fixt sulphur [which we are here as well as in other parts of this work told, without ambiguity, is Gold] ready prepared to their hands. This is the Book whose leaves and cover were of pure gold, of which Count Bernard speaks in his writings, which he obtained by much laborious study, and which dropped out of his hands into the Fountain, when he saw it no more.

[The Fountain of Count Bernard is, in the first instance the MS, our

first sophic, coagulated mercury; in which the gold becomes invisible & is quickly swallowed up: Secondly the fountain is the azoth, the butyraceous substance formed by the addition of Medea's or the Secret Fire. In this the ☉ is killed and putrified, by the action of the muriatic acid, or of one or more of its elements, but there is a reaction of one or more of the elements of the ☉ on the other ingredients by which they, or rather the whole compound receives new and wonderful powers. The ☉ is therefore considered by the philosophers as being endowed with a certain vivifying power to which they give the name of Fire of Nature; and to the action of this principle they give the name of regeneration, be-

cause the effect that follows in the
production of the White Tincture: and
this, by a continued and increased
heat, acquires new and still more
wonderful virtues when it changes
its colour to Red.]

EXTRACTS

From

"METALLURGIA

OR

THE GENERATION OF METALS.

SHEWING

That only from Metals can the Stone of the Philosophers be Elaborated."

Illustrating

The Count, Bernard Trevisan.

Translated from the German.

The Notice "to the reader", on the next leaf is by Dr. Sanctius, joint Editor with Gaspar Horn M. D. of the German Edition of Trevisans works.

In the body of the work all the parts between crotchets [in this manner] are additions, explaining the text, according to my conception of its meaning.

To the Reader.

No Philosopher has ever written quite clearly and intelligibly about the divine science of the Lapis Philosophorum. He does not conceive himself permitted so to do; yet not unfrequently he allows the Truth to appear, as the sun causes light to penetrate through a cloudy atmosphere! A diligent searcher after Truth, with a good share of patience and perseverance, may, however, come to the foundation of this mysterious and divine knowledge.

When the vulgar see the light peeping through the clouds they can perceive that the sun is above them, and that in fact he gives the light. In like manner the genuine philoso-

sophers endeavour, in their writings, to give light to a true Disciple of this art; yet it requires the piercing eye of an eagle to see it, that the vulgar reader, or one who attempts by main force to tear it out of their books, may, in spite of his presumption and self sufficiency, be forever involved in darkness and continue to grope therein!

"Quod sæpe non dat annis, dat una
"hora Misericordia Omnipotentis"

Farewell Reader

Joachimus Tanckius M.D.

Anno 1605.

The Author's Preface.

All the Philosophers before me, who possessed the Stone, agree in One matter and one Form; and in these they all agree unanimously. They followed Nature, they extracted their secret principles from Metallic nature, introduced the noblest form into the purest matter, and Nature within and without assisted to bring the Work to perfection.

The true Disciple of Art must not suffer himself to be confounded by our bare words or sentences. Let him weigh them with the possibility of Nature.

The Philosophers unanimously declare that Sulphur and Mercury

are the Principles of our Stone, as well as of the metals, to which we must add a third viz a metallic salt or vitriol to bind the two others.

They have frequently mentioned a fluidic or leafy metallic earth [☽☿♂] wherein they have sown the anima, form, or sulphur [☉]; and in their allegorical way of writing they have compared this work to Animals and Vegetables

At other times they say that it consists in soul [☽☿♂], spirit [☿] and body [☉]; and that the soul cannot be centrally united with the body without the spirit. [The moon opens Sols body, says Ripley, that the water may enter] Have they not all written that the Sun [☉] is the father and the Moon [☽☿♂]

the mother of our Blessed stone, but that these two, sperms can never be centrally united without the menstruum, which is mercury? Do they not protest that mercury is the only medium to unite the Tinctures?

[To comprehend the Doctrines of the Alchemists we must adopt their philosophy, or we shall never explain their meaning. According to them all metals are composed of sulphur and mercury, and differ only in the purity and quantity of the ingredients and in other accidental circumstances. They simply mean that two elements or principles, to which they have given these names, enter into their composition, to which some of them have added a third to which they have given the name of Salt. By

sulphur of metals they never meant that combustible substance to which the moderns give the name of sulphur. Common sulphur, though known to them by the name of sulphur, was, so far as related to the metals, considered as external or superficial. As the Transmuting Elixer can act on all the inferior metals it was natural enough to conceive that it is composed of the same elements; and as common sea salt or one or more of its ingredients, entred, directly or indirectly, into the composition of the Lapis, it is not to be wondered at that salt should be considered by them as an element in metals. Mercury being found, of all the metals, that on which the Stone acted most powerfully & with the

least waste, converting all its substance into pure gold, they could not but conclude that the same principle that predominated in ☿, which was thus transmutable into ☉, formed, so far as weight was concerned, the principal part of the substance of the latter. To this principle, therefore, they gave the name of the Mercurial principle; and in proportion to the transmutable quantity of matter found in any of the other metals, when subjected to the action of the Elixer, they were said to abound in mercury. Therfore when the Philosophers speak of mercury they are not, necessarily, to be understood as speaking of running ☿, for in fact they often mean that which is coagulated and solid; though sometimes

they mean by that term common ☿ or some of its preparations. They also sometimes give that appellation to solid bodies when brought into a state of fusion or of fluidity by heat, or by chemical agency. — Metals then, according to them, consist of - Mercury, Sulphur and Salt; and these principles it was necessary to introduce into their work for the Philosophers Stone. Their Mercury was, in the first instance, not a running but a coagulated ☿, found in ♄, animated by ♂; in fact a pure ΔΔ♄♂. Their Sulphur is drawn from the most perfect metal, Gold. The former they considered as the female in the work, & the latter as the Male. These they united by fusion in the crucible & to this operation

they give the name of Marriage, & to the product the name of Rebis. To these two, thus united by fusion, they added a third, a metallic salt or vitriol &c. which they called the Spirit, the Secret Fire, our Water and many other names. To the ingredients which enter into the composition they have almost innumerable names, many of them foolish enough, and often only from the resemblance or supposed resemblance they bear to other objects, or from the office they are believed to perform in the various allegorical descriptions by which the work is painted out in their writings. The All is the Foliated earth, our moon, the matrix, the ground, the field in which the perfect seed, the Sophic wheat is sown, the garden in

which the golden plant is to bud & bring forth fruit. This field or garden is watered by the ☿ which liquifies the ♏, converting it into the Philosophers Azoth (butter of ♁ in which ☉ and ♂ are present) or, as it is often called, our mercury, the Sophic ☿ &c. But it requires great attention to discover often which of the principles they are speaking of, for the names are sometimes interchanged. Thus each of them are frequently called ☿ — the ♏, because it contains the immature ☿ of ♂ and ♁ — the sublimate because it contains a ☿ which is firey — the ☉ because it contains a fixed ☿. In like manner the ♏ is said to contain ☉ in potentia, which it derives from ♂; and the azoth is

called our gold, as well as our mercury, because it contains the solar principle, believed to be furnished by ☉, and also the sun, which has been wedded to the moon in Rebis; and because, in the azoth, the ☉ actually undergoes decomposition and ceases to be any longer common or vulgar gold. All the ingredients are also called fire — the perfect body is the fire of nature which warms, animates and perfects the imperfect — the ☿ is the fire in which the ☉ is calcined philosophically — and the ☿ is the secret fire, the fiery dragon which tears the body of the Lion in pieces. Other terms we shall have occasion to notice in the course of making the subjoined extracts, & therefore we need not insist on them in this place.]

Many men, otherwise well skilled, have attempted this work without the right medium of union [which the author has just declared to be ☿. – The coagulated mercury, viz the 🜍, is the medium to unite sol and the vitriolised ☿, and the latter is the medium to unite sol and luna] Having failed in the end of their labour [owing to their ignorance of this medium] they have called the Art a fable.

It is to be noted that every Natural compound consists of three principles, one of which always serves to unite or bind together the other two. I laboured in vain, for many years, before I knew this truth. If you wish to possess this knowledge you ought, above all things, to pray to God to illuminate your mind that

that you may be able to comprehend these mysteries, the knowledge of which is truly God's gift.

Those who earnestly wish to obtain this knowledge must diligently study the sayings of the Philosophers, and compare them together & with the possibility of Nature; and let them remember that the Philosophers agree in one thing only, in one work and one regimen, waiting till it pleases God to reveal the truth to them. Let them [to encourage them in perseverance] reflect on Trevisan's labours and sufferings — the enormous expenses which this study cost him, from his youth even unto old age, without any return but loss of time, the most pretious of all things, loss of property and very nearly of

his life - forsaken and despised by his nearest relations as one that had wasted his substance in pursuit of a chimera. All this he suffered before it pleased God, after the advanced age of 64 years to open his eyes. Till then he had pursued a wrong method and listened to a pack of thieves and impostors who robbed him of many a thousand Crowns untill his large estates were in the hands of strangers and he was at length obliged to fly from his native land. He worked first and afterwards studied, but be you advised by me and study well before you attempt the work. Had he done so he might have saved his property and much precious time. You may not possess the means he had, nor

may you live to his age and then have time & health to begin or perseverance to pursue that with which you ought to have commenced, namely Study.

Should you despise my advice [to study before you practise] you will never see, much less possess the truth. Then you will curse the Science and the Philosophers, but to little purpose, when it is too late. But if, with more reason, you pray to God for light, persevering in your studies, you will at last find the truth, when you will be surprised at your former subtilties and prolixities.

I shall divide this Treatise into three parts.

In the First I shall prove that

our Arcanum proceeds from metals only.

In the second part I shall explain from what metals.

In the third I shall discover what the metals are in their root or origin; and here I shall slightly intermix the practice, so that a man of good understanding may comprehend my meaning.

In this Lecture the sign of the [illegible] ♄ is given for Saturn ♄

PART I.

Without the perfect ripe metallic seed, immature in ♂ but ripe in Gold, all your labour will prove vain and unprofitable, as I experienced from the age of 18 to 64. By this axiom you may avoid a vast deal of trouble and expense.

Our art lays not in remote matters, or principles, out of which the perfect metallic seed has been created. These remote matters are Solar and Lunar influence i.e. the Elements. Seek not our matter there, for there you will not find it, man not being permitted to make sperms; but seek the perfect seed and principles, form and

matter in metals, and there you will find the rightly specificated metallic elements, which you may easily extract.

Metals or metallic substances and no other thing whatsoever contain the arcanum of the Tincture. In them alone are concealed the material principles of the Philosophers Stone.

All such as deviate from this very ancient philosophical axiom will never obtain any thing truly valuable. Trevisan tells you candidly in the second part of the first work he published that the Beginning and our matter must be taken from metals; that our matter must be composed of mercury, which ☿ is found no where but in metals,

and in metallic nature [semi metals]; and he has confirmed this by the authority of the Philosophers that were before him.

Now as nature can only be amended in her own nature, it follows, infallibly, that metals must be amended in metallic nature and in no other. Our Elixer therefor must proceed from a Root and Principles in metallic nature, in order that the medicine may be more noble and more excellent than the metals, — even the most precious; and thus by our art we effect more in a few months than Nature alone is able to perform in a hundred years.

By the word Mercury the Philosophers by no means understand vulgar, metallic, running ☿, which is

an unripe fruit plucked from the tree. Many, many, have lost themselves here. Even we ourselves have sometimes insinuated such deceptions, fearful that otherwise we should prostitute this Divine art. Our mercury must be extracted from the mercury of bodies i.e. metals, and you aught to know that the first coagulation of mercury is in Saturn ♄ and that the most fiery ☿ is found in Mars. [Thus the author declares in pretty plain terms the preparation of the first mercury, viz. by the union of ♄ and ♂ in the Stellated Regulus of ♁. This is a coagulated mercury; and it is remarkable that Kalid, Eirenaeus Philalethes (in his Breviary p. 16), also the present author, Trevisan &c each of them, once only in their

whole writings, so far as I have been able to observe, have said "our mercury is a coagulated (or congealed) mercury." Mante Snyder openly calls it "mercurius Saturni i.e mercurius antimonii coagulatus." This is our moon, the Wife, mother and sister of Sol.].

Metals in fusion are never separated from their radical humidity as vegetable and animal substances are by the fire [their radical humidity, coagulated ☿ still remains unhurt] therefore in metals alone, which have a long and durable life, must we look for durable perfection. The other two soon perish.

"What the Philosophers say of Mercury and of their solution is to

be understood of Mercurius corporalis Metallorum [☿☉☽] and no other.

Therefore the metals and their origin and first matter must be well known, and how they are related to each other. The essence is sulphur, mercury and salt, but this is to be understood in a philosophical sense; for if you should mix common sulphur, running ☿ and salt you would make Ethiops mineral. You must take our sulphur [from ☉] our Mercury [from ♄] and our salt [prepared from ☿ by means of salt] in due proportion, and you cannot err.

You wish to restore metallic & animal bodies and to bring them to perfection. This can be done only through a plus quam perfect

heavenly, regenerated substance; & this heavenly power God has deposited and hid in metals, not imperishable concrets. Our composition proceeds from the centre of the Elements wherein the celestial fire [oxygen or its elements] lies concealed.

When the heavenly influences descend on the Earth and Ocean they become corporified in a crystalline body, whence that living principle may be easily obtained [the crystalline body is common salt, muriate of soda: the living principle is the marine acid – Medea, the spirit of our secret fire, which is the mover in our work. To this avid alludes when he speaks of Venus being born of the ocean,

called Eneis in the Marrow of Alchemy]. What greater blessing could the Almighty, after Salvation, have bestowed on poor Mortals than to permit them to obtain the Universal Agent of Nature [the basis of Vital air] corporified, ready to their hand, by the right use whereof health may be restored and life preserved to the natural period of Old Age, and the base metals may be exalted to a glorious state of perfection, removing poverty and want from the people for?

Men grudge not to serve a long apprenticeship of seven years to learn the most common trade, if it will only yeild them afterwards a bare livelyhood; but if they cannot, in less than half that time, comprehend this glorious knowledge they throw

the books of the Philosophers aside, and, to cover their own impatience, and ignorance, declare it has no existence and that the Philosophers write nothing but nonsense! For such readers the Philosophers never intended their writings.

I repeat it, in metals alone, <u>especially in the pure and perfect</u>, God has been pleased to conceal great powers, which are nothing else but Light and Fire, which however, lie dormant: a new principle of life [that which the author has before declared exists corporified in a crystalline body p. 25, i.e. oxygen] must be introduced, which will cause motion, fermentation, putrefaction, and regeneration into an essence far more glorious than the father [☉], able

to communicate to diseased human and metallic bodies a portion of that superabundant perfection which it infinitely possesses over what is necessary for its own existence. Herein you will find a genuine emblematical representation of simple perfection in physical life — of an exaltation by sufferings and death — of a reunion of the immortal spirit with a glorified spiritualised body, and lastly of plus quam perfection, exaltation and penetration like lightning.

What are other sciences, arts, and professions compared with our Divine art, which illuminates the mind, invigorates the infected body, and procures endless abundance, ever multipliable?

Be careful to employ it well,
that is to the Glory of God our heavenly
father, keeping constantly in me-
mory that spiritual regeneration
which comes to the diseased soul
through the perfect atonement made
by his son, Jesus Christ our Lord,
the true and only Purifier.

PART II.

If you wish to obtain the desirable treasure of the Philosophers Stone, which resides, though asleep, in imperishable metallic nature, you must look for two principles, Form and Matter, such as Nature has deposited in the metals. [Form and Matter are the Philosophers Sulphur and Mercury.]

The differences of metals do not consist in the matter but in the form. In all the metals the matter is the same i.e. ☿ coagulatus, pure or impure, more or less in quantity. Form and accidents only cause the metals to differ.

It is unnatural and impossible to exalt or improve metals that are

imperfect to the perfection of Gold or of Silver without the form of Gold or Silver, made plus quam perfect by our one only natural process.

The four imperfect or unfixed bodies Lead, Tin, copper and iron, in regard to the matter, that is their ☿, resemble the perfect or fixt bodies ☉ and ☽, but in respect to their form they differ widely.

You may safely believe me that the greatest powers that can be manifested lie concealed in the metals, especially in the most perfect, gold and silver; which their splendour, fixation and wonderful extensibility sufficiently prove to an intelligent mind. Where Light is there is Life! and Life can communicate Life. Have not the Philosophers told us,

" in Sol et Sale omnia i.e. continen-
" tur " [in ☉ and salt all things are
contained — in ☉ is the perfect tinc-
ture, in salt (the marine acid in ♆)
is Life and Death, according as it is
applied.]

The imperfect metals, none ex-
cepted, are in potentia ☽ or ☉. Lead
and tin are inwardly silver; iron
copper and quicksilver are inward-
ly Gold.

The imperfect metals cannot
be perfected but by removing their
external defilements, and by fixing
the Spiritual silver or gold hid in
their own mercuries. This can be
effected by nothing but the form
of silver or of gold, and this is the
Elixer, in which the form is highly
multiplied.

It may be said, as every metal is inwardly Silver or Gold, therefore, every metal may serve to produce the form of Gold. But why should we undertake such a labour since we find that very form in Gold itself? [This shews, very plainly, how mistaken those searchers after this art are, who insist on excluding Gold from the work.] For Gold is the perfect metallic seed, the matrix we find in Saturn [♄], the fire in Mars [iron], the water in mercury [in the ☿ of ♄ and in that of the mercury sublimate]. Thus the imperfect metals, as they are, are materia remota, but the perfect are materia proxima.

Therefore the imperfect metals, on account of their accidental impurities, are more remote from the

Tincture than pure gold and silver, unless they be first converted into gold or silver; which can never be done, says Plato, except Sol and Luna [☉ and ☽], united in Rebis, made into Elixer be projected on them. It is manifest then that the Form for our Elixer cannot be had [directly] from the imperfect or unfixt metals.

If the form of the Aurific or of the Argentific elixer could be extracted from lead, tin, copper or iron [without first converting them into gold or silver], then in truth, such a Solar or Lunar form must be contained in those metals, unless we can find in any thing that which does not naturally exist therein.

Form is that principle which

gives to each concrete its nature, & causes it to be what it is. Therefore we say, with all the true Philosophers before us, that in order to generate gold or silver we must have the form of gold or silver, which are found in gold and silver only. Now the nature of the Solar form is Light and Fire, so specificated as to coagulate a pure mercury, and to fix it into pure gold in the mines, whenever it meets with it in a pure matrix; & although the fiery mercury of mars is volatile gold, yet as it has never been fixed into gold by wise Nature, it will never be in the power of art to fix it so as to stand test and cupel without the form of Gold, thoroughly fixt by nature.

Every metallic Fire or Form generates

in his own body or mercury, a metal of its kind, sui generis, and no other; but the metallic corporeal mercury is in subjection to the metallic Forms or Spirits, as the woman is to the man — like wax receiving the form of whatever you impress therein. [The allusion to wax here, though it shews what the author intends is not a happy one, for the change it undergoes when it receives an impression is only superficial, but the change passed upon the imperfect metals by introducing a new form is substantial.] Thus when the White corporeal mercury of metals [☽☿♃♂☆] receives the spirit or form of Gold, it becomes Gold, and when of Silver, it becomes Silver; but it receives more kindly the form of Gold than of Silver; and this form or ferment can

be multiplied in the paste [comparing the ☿☽ to Bakers dough]. Therefore, mercury is the medium whereby the metallic form [of ☉ or ☽] is moved into action and infinitely amended and multiplied.

[All the Philosophers maintain, that without this mercurial medium, "clear as fine silver" says Artephius, page 453 of clavis Alchemiæ, i.e. ☿☉ii et Martis coagulatus, i.e ☽☿♂, there can be no union between perfect and imperfect metallic nature. This ☿ is not a cold, watry, running vulgar ☿ void of Form or natural fire, but a warm, vital ☿ of ♁, heated by the fiery mercury of ♂, whereby it is qualified to penetrate gold centrally by means of their water – a dry water i.e mercury – "that most subtil nature,

cleansed by sublimation" says Artephius p. 482, i.e. freed from its cold watry humidity and sluggish arsenical earth, and vitriolised or rendered crystalline, by the elements in the marine acid — in which state it becomes the Secret fire of the Philosophers, the Mover and the Spirit of life — able to kill and to make alive again i.e. to produce a new germinating life, procreative and multipliable in infinitum.]

It is exactly the same with the metallic Spirits or Forms of the imperfect metals lead, tin, copper, iron: if you inform the Elixer with any of these [i.e if you take the form from any of these] instead of fermenting with Gold or Silver, you may retrograde gold into Copper,

iron, tin, lead or quicksilver, by the form of such metals, which made Sullius cry out (whom, for want of sufficient knowledge, he transmuted gold into copper) "What? is Nature retrograde."

[A fact somewhat similar is related by Mr. Robert Boyle, in his account of a Degradation of Gold made by an Anti-Elixer 1739. In the experiment which he relates two drams of gold, by the addition of 1/10 or at most 1/8th of a grain of a brownish coloured powder, given to him by a stranger, were deteriorated so much that the specific gravity was reduced to .15. One dram of this when purified by the cupel weighed only 53 grains, so that 7 grains were lost. The

veracity of Mr Boyle has never been yet questioned on any point which he has stated as a matter of fact. A similar instance of retrogradation was related by Baron V. Rosenheim to a friend of mine, a person of veracity, from whom I had the fact. The Baron's father, then one of the Ministers at a German Court, received one day, from a stranger, a small quantity of brownish-red coloured powder which he was desired to project on three ounces of Gold in fusion. The person who gave him the powder said he would call again in a day or two & give him farther instructions. The Baron melted three ounces of gold as desired & projected on them the powder that had been given to him, and found, when the mass was cold that, to his great dis-

appointment, his fine gold was converted into very good copper! But the Adept he never saw again.]

If we wish to make a Solific Elixer, we must take the Tincturat fire and Sulphur of Gold from pure gold, and the paste, or matter, or mercury we take from the imperfect or unfixt metals, choosing the most fiery [☿ impregnated with ☉] and avoiding common running mercury. This paste [mercurius corporum Antimonii et Martis] is fit to receive the perfect solar tincture, the ripe metallic form or sperm, and to nourish it with its natural heat. I hope this is enough for an intelligent mind.

The Philosophers have all travelled this and no other road. They took the form from the fixt and

the matter from the unfixed metals, and by the medium of a mercurial mineral water [often called the secret fire] they extracted their mercury [the Azoth], united the whole [by the operation of the principles in the azoth], and carried it to a new birth and final perfection, by only keeping their matters [the Rebis and secret fire] in a constant heat till all became perfect, which they knew by the fiery red colour.

Therefore says Lullius "the ferment of the white stone is fine silver, and of the Red is fine gold". Avicenna writes (in the Turba) "the perfect sulphur is to be found no where on earth but in gold or in silver." If you ask Arnoldus de Villa Nova respecting the ferment, he answers "the Solar

ferment is Gold, the Lunar ferment is Silver". Plato has written "in Silver is the white ferment, in Gold is the red; we require both in our work." [Not both at the same time]. Pythagoras confirms this (in the Turba) by adding "Gold gives a Solific and Silver a Lunific Tincture."

In Gold lies concealed the seed of Gold, in Silver the Sperm of Silver. What you sow you will reap, therefore sow gold and silver [in separate vessels, if you employ both] that you may reap solar and Lunar fruits.

That I may likewise manifest the Matter or Paste, note, that it may be taken from the imperfect bodies, as from ☿, ♃, ♂ and ♀, but the form or ferment can only be found in gold or in Silver.

[The author here seems to assert that a ♏♄☿ or any regulus, capable of being acted upon by the ☿ so as to form a butter, may be used instead of the ♏♄♂, but from the other parts of his writings it is plain he employed the latter, tho' perhaps he might be convinced that the others would have answered. All the Philosophers agree in preferring the ♏♄♂ on account of the fiery ☿ of ♂ having such power in the ♄. It is this that Eirenæus Philalethes alludes to when he says "the magi sought it and found it hidden in the house arics" which in Astrology is called the house of ♂, but Eirenæus calls it not a fiery ☿, but a fiery ♀, for the Philosophers do not always agree in their terms. This active ♀, he says is most greedily received by the child of Saturn

which draws it to itself, like a magnet, swallows it up in its own belly and hides it, and then receives the Royal seal, a ✡ - Secrets Revealed p. 28. But though the author says you may take the paste from ♃ and ♀ he owns in the next words that he himself followed a different course.]

I have united Saturn [i.e ♄, believed by the Philosophers to be of a saturnine origine] with Mars, and I believe most philosophers have done so. This paste is to impregnated by the form of gold or of silver, but best by ☉ as being nearer related to Saturn [♄] and Mars than ☽ is, which is nearer related to ♄ & ♃; and the product is the Lapis.

out of the argent. viv. of the imperfect bodies [☿☽] and the form of

the perfect [☉ or ☽] is produced a third, namely the Stone.

Geber has told us — "if you like to perfect both labours, for the Red and the White, dissolve both ferments [☉ and ☽] each by itself. [That is worm with ☉ & ☿ to make Rebis for the red & with ☽ & ☿ to make Rebis for the White]. This is mercury extracted from mercury, which we keep for a ferment, says Geber, but the paste which is fermented we extract out of the imperfect metallic bodies. [The Philosophers by their allusions to the Baker's art, in which the paste or dough is fermented by the addition of leaven or of yeast, shew whence they have derived the terms they employ, paste and ferment, and the reason why they apply them to the imperfect & to the perfect

bodies; for as the ferment, added to the dough, ferments the whole mass and, if permitted or required, could be made to bring the whole mass into the same state, so the addition of the perfect seed to the proper earth & the addition of the proper water in the philosophical work will bring the whole to the nature of the seed employed.]

I have stated in the First Part of the present work: that the mercurius volatilis corporum [☿] and the sulphureous arg.t vive [☉] are the prima materia of the metals as well as of the stone. Hros, king of Egypt, who was a highly learned Philosopher, says (in the Turba) "our medicine is made of two substances of one essence, that is, from an union

of a Mercurial fixt and mercurial unfixt substance, Spiritual and corporeal, cold and dry, warm and humid nature [i.e. Rebis] are cannot be made of any other thing in nature.

[From this expression of Aros, the Count B. S. borrowed his "one root and two mercurial substances." in his First Book Part III.]

The same Aros adds "We reduce the metallic body [☉] into its sperm or first matter, that there may be a conjunction of a new matter of the same root, without which reduction the Stone cannot be made; and we add a certain matter [the secret fire, the Mover] in order that our two first matters [the ☽ and ☉ in Rebis] may promote and help each other, and each of them communicate its

power to the other, that it may become a worthier matter than it was before, when they were not yet centrally united. [In the first union, that is when the 2 first matters are joined in the crucible to form rebis, they are not centrally joined; but when the third matter is added and the whole set to work, in the glass, a perfect union is at length Effected.] You see that the imperfect, volatile, metallic body [☿☽♁] is the matter or paste. Saturn [♄] is the first metal produced from the mother mercury, and is related *in potentia* to tin, copper, iron and gold.

Bernard says, in the third Part of his first work, "We do as Nature does in the Mines, where she has got no other matter than a pure *Mercurial substance and form* for the production

of gold and silver, but the Form is impure for the generation of the unfixt metals."

Into our mercury [the ☿☽♂] we have introduced that same incombustible fixt sulphur [i.e. ☉, by joining the two in vbis], which perfects its own body, our mercury.

PART III.

What the Metals are in their Beginning and Principles, and how they ought to be Considered.

This point should be well examined and understood. This fermentation and conversion of the Metals into paste is not, as most people suppose, a corporeal but a spiritual metallic paste-making and mixing. Nor is there any probability that by this former the power of one thing would be admitted into another and give itself up to alteration along with the other: [That is the mere mixing and blending of subjects which can exert no chemical action on each other is useless in this Art.] This is

testified by all the Philosophers and Nature herself also shews it in her daily operations. Count Trevisano in the Second Part of his little Book, Geber in his Summa, chapter XXXI, where he writes De effectibus Principiorum Naturæ; and Theophrastus Paracelsus in his book Vexationum in the 6th Rule — all of them say with one mouth, that when we mix by fusion Saturn, Jupiter, Venus, Mars, Luna, Sol — the perfect bodies, Sol and Luna do not perfect the imperfect bodies and increase Sol and Luna, but each remains unaltered in its nature, whether solid or in fusion: Because Sol and Luna have only received individual form from Nature, as much as each of them requires for itself in the first degree

of its nature and perfection, and therefore can communicate no perfection to the imperfect metals, they themselves having none to spare.

As the Perfect metals can give no perfection to the imperfect, so, for the same reason, metals blended by fusion can have no ingress into each other nor be radically mixed together; as attested by Arnoldus de Villa Nova, Geber in the Summa and Calid in Lib. Secret. and Theophrastus in the foresaid Vexationibus, who say — That the metallic bodies, (☉ and ☽) as perfected by Nature in the Mines are dead in themselves and therefore cannot act on the less perfect.

But in our Mastery, that is, when we, as hereafter will be explained,

bring them, by our Art, into their prima materia, and from that give them a perfection beyond the natural degree, we make them penetrating, tinging and alive, notwithstanding their former metallic corporalities and fixed nature, and able to tinge the imperfect metals, according to the degree of their perfection, into Sol and Luna.

Therefore, above all things, should the Spiritual state of the metals be well considered. Theophrastus says of the spiritual union and mixture of the metals: there is no dissolution after their spirits are destroyed. If there are Spirits, which never can happen, without bodies, and if we take the body from them 100 times in an hour, and kill them, yet

have they still another and a more noble body than they had before; and this is the translation of the metals from the vilest and least up to the highest and most eminent Royal degree, that is Sol and Luna; namely the Philosophical sol and luna.

This is farther clearly pointed out by Count Trevisan in the 2d part of his Book where he mentions that out of the Metals [or metallic nature] our Matter or Stone is to be extracted. He says: "Yet the metals are not <u>our Stone</u> so long as they are still in their metallic form; because it is impossible that any matter can have two forms at once, namely that of the <u>Lapis</u> & that of a metal; for the <u>Lapis</u> is the medium between the metals

and Mercury. For that purpose [viz to obtain the Stone] the metallic form [of the ☉ or ☽] must be broken down and taken away."

This is shewn by Theophrastus in his Manual and in other books still more clearly, since he proves that this medicine, which men can make in no way but by the metals, is made out of the Metals and their humid-radical, and therefore they have a great concordance with the human body.

He says farther that to make the Stone in the right manner we should take its superfluity from it and multiply and also change it as well as any other thing in its concordantia [i.e. in or by things which agree with it in nature], which cannot

be done without its concordantia. [One or even two of the principles, even though the right ones, will not be sufficient – we must have all that Nature demands for the harmony of her operations].

Now Nature has left it [the matter] imperfect in this respect, that she has not formed the Lapis but only its matter, which though separated by Vulcan [from all impurities] is hindered by its accidents from being able to do any thing that the prepared Lapis can do; and therefore, if you would fix it in its concordantia, it must be reduced into its First matter, whereby the Masculine [the ☉] may act upon the Feminine [☽☿♀] and its interior be turned exterior &

vice versa: so that both the male and female sperms, closed up in their concordantia [that which agrees with them in nature viz. the secret Fire, the Priest, the mover] are brought to endless perfection by means of Vulcan [a properly regulated external heat.]

The Stone, in this increased degree of power, can infuse its virtues, as a qualified, tempered and clarified being, into the human body and also into metals, making the same healthy, driving out all filth by the way of expulsion, upholding what is good in the human blood and bringing it to the proper places by way of attraction. So that the Macrocosmus, which, as before shewn, stands in Limbo Terræ, for-

med under the earth, will be brought to good health, or maintained in the same by this medicine, as by its like (namely the Macrocosmus whereof man himself is made) radically, not suppositiously, but actually & properly.

What can be more plainly said than that the metals are to be reduced into their *prima materia* and to be placed in their *concordantia*? If the Philosophers had known how to find such in *ultima materia*, that is, without breaking down the metals, they as well as we, would have spared much labour & trouble.

Therefore all Philosophers who write or speak of the metallic *materia*, and particularly *Aristotle* & *Democritus* in the Books of Philosophy

and in the 3d Book of the Meteors, also Avicenna in his Mineralibus & Raimund in his Clavicula say:— "The Alchemists may boast as they will yet they will never be able to alter the Metals unless they first reduce them into their prima materia." Although some gradating oils of sulphur are found to better the metals and germs when properly digested therein, yet such belong not to our work and mastery, which transmutes by a particular labour and new generation.

That this our heavenly medicine may evince its proper birth-giving power it must proceed from its root and first matter as I have before shewn. Nature proves this in vegetables and animals as well as in

minerals. For example if you would multiply fruit or corn, the seed of the fruit wished to be augmented must be sown in the earth. Nor can the seed take nourishment or increase in the earth till it rots and is reduced into its first matter thro' the humidity of the earth, so that it may unite with the liquor of the earth and so eat and drink: for what else is the seed but the Form, and what is the Earth but the Matter? These two extremes, however, without a medium, namely water, cannot be united or nourished so as to increase. The effect which follows must be attributed only to the wisdom and power of the Most High. He hath created an Archeus for the seed where it is sown and destroyed who as an able Artist

shapes and disposes the liquor of the earth (liquorem terræ) into its form and situation. Thus the Giver of Form is in the seed, and but for him it could not be given. He makes and increases, out of the liquor of the earth and rain, wood, stalks, roots and seeds; but to effect this all must first be brought into its first matter by putrefaction, and from this first matter are all these produced.

The same takes place with Man, so soon as he is born of his mother and put into the form intended for him by God. He has Archeus hid in his body, who nourishes him as he does the great world through the gracious mercy of God, by shaping the invisible Cosmus [or fashioning him] in his

visible likeneſs and microcosmus. But archeus does not singly accomplish this: the roots, flesh and bread are, by the aid of the humifying drinks taken into the stomach, destroyed and reduced into first matter. Then has archeus power to form; and if this did not take place, the likeneſs of man would be lost and destroyed from the want of that form, which the great world has in itself, invisible; for from the same world he receives it into his stomach, and then does archeus take that which is necessary for forming the limbs, flesh & blood of the human form, and thereto he disposes it. The superfluities are thrown out by the excrement, viz. whatever serves not to the maintenance and increase of the form and limbs. It is in this manner that

by eating we daily obtain from the great world our Form, as flesh, blood, foot, finger, nails, teeth and the whole body.

So likewise have the metals an analogy among themselves with the great world in which all heavenly & earthly powers are quietly hid. If they are to be brought to a state of multiplication and increase, then must we, in the first place draw out the seed or sulphur of Gold or of Silver [common, but pure ☉ or ☽] which lies very deeply hid [or locked up] in the mercury of Gold [or of silver], as the germ does in the grain of corn, that it may acquire its generating blood or power. This must be sown in its own metallick foliated earth and must be penetrated and connected with the mineral

liquor [i.e. the gold or silver must be joined to the ☿☽♂ to form Rebis by fusion, to which rebis must be added our secret fire, the mover]; for the seed [☉ or ☽] has, in itself, the Archeus or artist who forms the metallic leafy earth [the ☿☽♂] and the mercurial liquor [the white or secret fire or mercurial water] into Gold and Silver. But the superfluity he [Archeus] cannot separate: that must be done by the Philosopher, by the help of Vulcan; and herein the increase and multiplication of the metals differs from the generation of the two former [viz animals & vegetables].

[The author here insists on what all the Philosophers assert, that all the ingredients, before their union, should be brought to the highest

state of purity. Every subsequent purification, talked of by the Alchemists, is performed by Nature, within the glass, without any laying on of hands.]

Thus those things are visibly brought to light which were before, in their former life, concealed in potentia, & invisible. on this head it may be well to remark that in the middle body, that is when any thing [as ☉ or ☽] still stands in its old life or ultima materia, no virtue or power is to be expected until it is reduced or brought into prima materia.

For instance a Rose: so long as it remains undestroyed and in life it yeilds to man only a good

smell and taste and pleases his eye; but to obtain its medicinal virtue it must be brought into its arcanum or quintessence, and till that be done it is of no use to the physician.

It is the same with Gold and Silver. So long as they are in their metallic life and ultima materia they are useless either for medicine or for transmutation of the metals.

But when a man destroys them and reduces and brings them perfectly into their prima materia, then they germinate into a new life – the arcanum of the Tincture and the quintessence. Then the foundation of all our secrets is known & that new creature is born which has a life that cannot be destroyed.

till that period shall arrive when all sublunary things shall pass away.

Therefore must such metallic or middle life, which is a mean between the first and the last matter, be taken away, killed and destroyed, and thus will be obtained Mercury, Sulphur and Salt, which are the First matter of the metals and the subject of our philosophy, as every Philosopher will acknowledge.

Carry these into their ultima materia and a new life; for in this medium and arcanum are together made visible the virtues of the Earth, the firmament and stars, and the light of Nature. [The earth i.e. Rebis, composed of the sphere of ♄ ♃ ♂ (i.e ☽ ☿ ♀) illuminated by Sol.]

By this may be seen the folly of those that advise the amalgamation and invisible conjunction of gold with common ☿, antimonial ☿, or some other running ☿ made of a metal, endeavouring to maintain the same in a living fluid mercuriosity by all kinds of foolish processes – endeavouring to attain to the Tincture and Arcanum, without taking away the first life, notwithstanding the Philosophers declare, that <u>our mercury is not a living</u> (fluid or running) <u>but a coagulated mercury</u>, as we have abundantly shewn in the above instructions.

Now all the Philosophers agree in asserting that the one form must be destroyed that the other may be

brought forth, and that before the exinction and destruction of the old or first form, nothing can be brought to the new birth and our arcanum. To this purpose Theophrastus, particularly in his Vexations, says: "Destroying makes perfect good." Now the good cannot become manifest until that which hides it — that is the present visible middle life, of which we now speak, be torn away: then will the Good freed from its confinement appear in its proper lustre. He says farther, on this subject: "Every visible metal is a concealer of the other six metals." Through the element of fire the imperfect things (that is the imperfect metals in any given body) are destroyed, burnt and remained;

but that part of ♄. ♃. ♀. ♂ which is perfect (which Raymund calls, the humid radical of the metals) cannot be destroyed by the fire; Sol and Luna being therein present they are able to stand the ordeal.

This point deserves to be well considered by those who are for taking their first matter out of a mother, if we may be allowed the expression, who has never been in the fire, comparing it to combustible bodies, as corn baken in the oven for instance, which if sown would not increase or multiply.

Whatever of our metallic matters are brittle or combustible in the fire, are purged by Vulcan and at length they must be brought to endless perfection. — For example

I expose Saturn to the fire: he has hidden in him, invisibly, Jupiter, venus, Mars — also Luna and Sol spiritually. Only the visible external body of Saturn, and the three imperfect bodies are burnt; but the two spiritual and perfect, that is the Radical humidity I cannot burn: they will either remain together in the fire, or fly off together unchanged in their nature, as has before been particularly mentioned.

The bodies then, as before said, must be reduced into their first matter; and as it happens in the anatomy of the metals that they are brought into Sulphur, Mercury and Salt, it follows that from these they had their beginning;

for into whatever a body may be brought and resolved by fire therefrom did that body come.

The First matter the old Philosophers call Sulphur [☉] and Mercury [☿☾♂]; that is form [☉] and matter [☿☾♂] but they conceal the medium by which these two are to be conjoined [viz the Secret Fire]. Theophrastus says, and experience confirms it, that the First Matter is Sulphur [☉], Salt [the Secret Fire or medium of union, which is literally a salt], and Mercury [the ☿☾♂].

[Or we may understand this passage thus: Sulphur, ☉; Salt, the ☿☾♂, for so do some of the Philosophers call it; and Mercury, the Secret Fire; which is a mercurial salt]

As to the truth of our Mastery, it is fundamentally one thing [our ☿, azoth] and the Philosophers all agree in one thing. Therefore must that one thing which consists in three [☉, ♏♁♂ and the mover or secret △] be sought after, and being obtained something yet remains to be done by Art; for both Art and Nature concur in this work. Every specific body has its own specific principles, nor can any thing be produced from differing, dissimilar and incongruous circumstances.

On this ground the Philosophers for a ferment reduce Gold or Silver, through their spirit or mercury [♏♁♂] into their first matter, that is into Sulpheur [joining the

perfect metal and the M in Rebis
– making Gabricius to marry Beja]
This sulphur, which in gold lies hid
wholly red like a carbuncle, and in
silver wholly white; they extract so
that it remains lying in a white co-
lour [Whiteness comes before Red-
ness], separating its superfluities
in a Balneum Mariæ; and thus
they obtain that Spirit and Tincture
of Gold so keenly sought after by
Philosophers; and which, when
they have found it, they have so
industriously concealed.

In other respects pure shining
gold requires no other preparation
than what belongs to its subti-
lization, whereby it is brought
into a spiritual fixed substance;
for it is generated from sound

clear mercury, sulphur and salt, as Theophrastus says in his Mineralibus "Gold is born out of the most mighty, most shining and diaphonated sulphur, mercury, and salt, and there is nothing among the metals that can equal it." And since the Alchemists can obtain this sulphur [in common fine gold] they may rejoice; for all agree that the sulphur of the Philosophers comes out of Gold — This is the foundation of their universal medicine — This is the little golden book whereof Trevisan says that he won it with great soul labouring, studying and disputing; and which was presented to him by the Philosophical faculty, [and dropped by him into his fountain.].

But let it not be hence inferd that I speak here of the common proces of amalgamating leaf golds with common running mercury, or with a running ☿ made of antimony or of other metals or minerals, as some advise, who thereby intend and expect to purge and to quicken gold, and thereby to accomplish our Mastery. All such are deceived and deceivers. Were this our work it would require no great trouble or industry. Every Goldsmith & gilder knows this amalgamation; but it is entirely foreign to our work.

The practice of this extraction has never been openly and candidly declared by any Philosopher. Though some of them have been uncommonly open

and candid yet, in this point, they are all perfectly mute, and it must be learnt elsewhere than from them.

Many attempt to extract and separate this sulphur by means of common extraneous agents, not of its own nature [not metallic] but they labour in vain, for the philosophers exclude all foreign agents, admitting nothing that is not of its own self same nature, proportion and property. [This excludes all those processes with corrosives recommended by Becher in his Concordantia Chemica & Alphabetum minerale, by Golden, Holandus, Kunkel, Benther, Hesler, Stahl, Glauber and others for the transmutation of metals. Such processes are useless in this art.]

Therefore Raymund Lully in his Ars

Intellectiva, tells us that the solution of the perfect metals must be effected with the conservation of the species. If the species be destroyed, as is done in sophistical solutions with corrosive waters, the Form is corrupted and another property is introduced. Therefore Arnoldus Villa Novanus says, that our solution must alone be made by Argent. viv. [not the vulgar], as that alone can reduce gold (or silver) into its first matter, with preservation of the species; and therefore he adds, in his Rosarium, that this mercurial spirit [in the secret fire] is very fiery and by its fire is able to dissolve Sol and Luna [i.e. ☉ and our moon in Rebis]: and in the same Rosarium we find these words "argent vive [secret fire] is that fire which

burns and mortifies the perfect bodies. Therefore this our first sulphur must be extracted by its like, or its own kind, by a Mercurial [dry] water [the secret fire or eagles] and by no other thing. No true or Natural solution can be made, nor any coagulation of the Spirit, if there be any generical difference between the Dissolvent and the Dissolved.

Our Philosophical Water [azoth, the product of the secret fire when joined to the Rebis] preserves the metals [i.e. the metallic nature] and reduces them into their first matter, without destroying their central life. Mercury alone possesses this key; so that he opens and shuts. Mercurius solutus [☿] dissolves the matter, mercurius coagulatus [☉] coagulates and

fixes, Mercurius corporeus [♨♁♂ tis] multiplies the tincture of our fixt mercury [☉]. This is the only medium to extract the Adamical mercury from the perfect body which has been sown in the corporeal, metallic, philosophical ground [Phebe, Diana, Beja]; which is subject to sol as the earth to the atmosphere and heavenly influences that a new generation may be produced.

This is the thing [☉] who alone enters the fountain, out of which fountain he received his beginning and essence in the mines. [The fountain is first of all our moon, and secondly the azoth. As the product from the principles employed is ultimately gold the Philosophers have a right to consider ☉ as having derived its

origin, not from the same corporeal mixture but certainly from the same elements as the fountain.] Therefore he delights to bathe therein.

This Royal King is Sol Hermetis, the gold of Hermes which has been united with the metallic white Luna, and which the Mercurial wind [the secret fire] carries in its belly [during the circulation of the azoth while the decoction is carrying on.].

This is the Rose-coloured blood of the Lion [☉] which, according to the Turba, must be united with the gluten of the Eagle [the unctuous azoth produced by the action of the Eagle i. e. of the secret fire; on the Rebis.] Or, as Raymund Lully has very candidly told us, the perfect body must first be calcined in the water [when you

make Rebis by marrying Fabricius with Beja] and then must be reduced to an impalpable powder before you take the second water [the secret fire, Medea] to unite therewith in due proportion. [Nothing could be more explicit than this. The matters, in due proportion, are then to be put in the proper vessel and decocted.]

Kalid and other Philosophers, many ages before me have written "Sol " or Luna [☉ or ☽] must be calcined " philosophically with the first water " [i.e with our moon] that the per- " fect body may be opened and be- " come porous, that the second mer- " curial water [Medea, the Eagles] " may have ingress the sooner and " better to do its own work."

Now you have to learn what this

philosophical earth in which the coelestial sperm ☉ is to be sown, or what the fountain, the royal bath of the King may signify? [The ground, matrix, wife, queen, fountain, mean all one thing viz our Diana, Fair Phebe, our moon] – What the Eagles gluten, the blood of the Red Lion and the Hermetical Luna can possibly mean? and where they are to be found you must dilligently enquire. [The Eagles gluten, produced by the action of the eagles of Philalethes (♆) on the rebis, is azoth, containing the blood of the Red lion (☉) which it has derived from the philosophical earth (rebis) in consequence of the coelestial sperm (☉) having been administred to the hermetical moon (☽☿♄]. The Philosophers have concealed these things

much more than they have done their ferment [☉ or ☽; and yet how many who imagine themselves skilled in this art, if any man may call himself skilled who hath never put his knowledge to the test of experience, maintain that ☉ and ☽ have nothing to do with this science! — running after chimeras which they dignify with the appellations "our gold, our silver" &c. But the Philosophers have all been very explicit respecting the ferment or seed, asserting that it is gold or silver, without any ambiguity, and only hiding the earth in which the seed is to be sown, or the fountain in which the old king must bathe himself that he may be made young again.]

Though I have sufficiently indi-

cated this, yet, for the sake of the faithful and persevering sons of Art I will once more mention it. Attend therefore! I have said before, in my former writings, that the Fountain is the mother of the King, and that the King has been created of the Fountain; and that the mercury or body of the metals receives impression of every metallic spirit or tincture.

In the planet Saturn [♄] wherein all mysteries lie concealed, as Pythagoras has taught us, this fountain [the ☿ ♄] must be sought for — for these Reasons: 1. Saturn is the first planet generated from metallic matter, and therefore subject to all his brethren, and apt to receive impression from their spirit and their nature. [Whether it be so in fact

in the operations of nature we need not here enquire. It is sufficient for the general truth of the Counts doctrine that it holds true in this work. All Philosophers affirm this and require that our mercury [☿] be so disposed that it may be apt to produce fruit according to the ferment you sow or plant therein. 2dly, because it is a crude volatile metallic body, it has the power, by its crudity, to spiritualise the fixt ferment of Sol or of Luna [☉ or ☽] as it is of a solar or Lunar nature, able to communicate spirituality and volatility; for without that we could have no true conjunction, as Raymund Lully has observed in his Ars intellectiva. We must also introduce a fixt nature [☉] in order to fix the whole work at the end of the operation, and

this is what the Philosophers mean when they say "Fac fixum volatile et volatile fixum: item fac fœminam [♀] ascendere super masculum [♂], et masculum super fœminam, et totum habebis magisterium." Thus you may perceive the truth of what Trevisan says in his writings, that "the Fountain is a mother to the King and that he is made from it, without any other thing."

Now the question is – What is the mother of the metals, and where is she to be found?

The matter is nothing but <u>Argent vive</u> and <u>sulphur</u>, as the ancients say, or <u>sulphur</u>, <u>mercury</u> and <u>salt</u>: this we are taught by Experience, and this can no where be found nearer and better for our purpose than

in Saturn. "When Saturn [♄] has been clarified and spiritualised like a crystal [by converting it into requibus by the addition of ☉, when the metallic crystallisation makes the surface assume the form of a star, which Philalethes calls the "Royal Seal"] is it not then the new medium [a middle substance, says Arlephius] between running mercury and the metals? Is it not that temperate substance between the fixt and the volatile, which then is the nearest matter of the Tincture? Does not this contain the sulphur, salt & mercury spiritualised, which may very easily, by the power of gold, be refixt into a tincture?

This is the heaven [or sphere] of Saturn mentioned in the Turba.

[The metals, and metallic matters, being considered as planets by the alchemists, the ranks assigned to them individually is their peculiar sphere.] This is the Mother of Sol and Luna. By mercury [i.e by this product of Saturn, the ♄☿♄, which is the coagulated ☿ of the Philosophus] you must dissolve the Stone [☉] and reduce it into tincture by volatilisation and fixation. [Or rather, perhaps, by ☿ he here alludes to the Secret fire, which is literally mercury united to the Muriatic acid, by which the Stone [viz i.e ♄☿♄ and ☉) must be dissolved and afterwards perfected; for he immediately adds] then the true gluten of the Eagle, as Pythagoras says, is produced [i.e. a butter of ♄ in the glass] which unites with the

blood of the Lion [☉].

[The acid of the sea-salt in the secret-fire unites with the Green Lion in the first instance. These are the two Loves of Philalethes, which by their union form Azoth; and the Azoth is the gluten of the Eagle which perfects the decomposition, volatilisation, putrefaction and subsequent fixation of the Red Lion, gold; by which the Azoth is animated, dried up and converted into ☿ exuberate – Tinctum white and red.]

The Philosophers have concealed this true conjunction [of rebis and the Secret Fire] as their greatest secret.

You might ask – Why not take the snow-white body of mercury [☿ rendered white by his union with the muriatic acid] for the matter of the Stone, rather

than take the heaven of Saturn [our moon] for that purpose? To this I answer, with all true philoso-phers, that our Elixer must be com-posed of the root and beginning of the metals, and that this root or beginning is Saturn [♄].

Moreover this matter, the mercu-ry of Saturn [☿], is of one Essence and nature with the body or argent vive of gold, and is impregnated with the sulphur of gold [the fiery mercury of ♂ is believed by the Alchemists to be spiritual gold, and in gold is the sulphur] which causes perfection, as Geber says, and exaltation in the profundity of the gold [carrying it far beyond its natural perfection] as Geber has said; for by a natural digestion in the mines, this volatile

gold would have been fixed in its own mercury into pure gold.

[It is a curious fact that the antimony in the mines at Malatochka in Hungary is rich in ☉: it is found intermixed with a rich ore of iron which also yeilds a considerable portion of gold, & therefore its exportation is prohibited under severe penalties.]

Now, when by our art we make the perfect sulphur [☉] to re-enter the matrix of his mother [☿☽♁], uniting him [when this is made] to that body whence he had his origin, he may again be born a second time. In this operation the sulphur of Sol is united with the sulphur of Mars concealed in the animated mercury [the ☿☽♁] but not yet bearing rule therein: so that sulphur [☉] is there

united with sulphur [☌], and they one is mended by the other, as all philosophers affirm.

This clarified Saturnine mercury [☿♄☌] may be resembled to a tree. It contains Solar and Lunar fruit concealed in its radical humidity. Herein you may graff a solar branch and the scion will grow and produce fruit sooner than if planted alone. This natural propensity is innate with this as it is with all other growing things; and according to the nature or form of the scion so will be the fruit. [White or Red Tincture.]

This graffing must be performed in the Spring, before the Tree bears any fruit, excepting only what it contains in potentia. So it is with

our Solar tree [you must take an unripe metal – one only in the Spring-time of its growth – not one come to perfect fruit ☉ or ☽, but immature i.e. our Luna]. If you graft therein a cion of Sol or Luna it will grow therein and multiply, according to its own kind, and bring forth fruit like all other living things. This is effected by Nature and its own fermentative power, which is fire, [Ripleys Fire of Nature]; and this subject is justly called Astrum nigræ Terræ [the Star of the black earth, antimony] which germinates all metallic fruits in the bowels of the earth. Thus have I demonstrated that the Stone of Saturn [the offspring of ♄, says Philalethes] is the only matter, root, and mother of our Stone.

Now when you have prepared the Heaven of Saturn — the true Lunaria of Terra foliata [not three things but one viz ☽☿♄☆] dissolve it into a fountain, and farther, into a mercurial water, & drop your golden body therein, so that it may be thoroughly mixed with the fountain, and appear no more. In the bottom of the fountain lies the green lion.

[The author has here inverted the order of procedure a little, to hide it. He simply means this: dissolve i.e. fuse the Lunaria that it may become a fountain to dissolve the gold in: the ☉ will mix intimately therewith and be seen no more as gold, for the two united are now Rebis, which you must dissolve in a mercurial water, viz the secret fire.]

Let this [the rebis dissolved in the mercurial water] be set in digestion and circulate it in a bath [the azoth itself is the bath] until no more will ascend, and you have then the genuine composition and conjunction of the stone.

Our animated mercury [☿♄♂], as Raymund Lully has written in his *Arte intellectiva*, conceals its own metallic sulphur [the fiery ♀ of Mars] which, though it hath not yet obtained dominion over the mercury, will in time perfect the work, in which it multiplies the Tincture of Sol: therefore only a small quantity of the Golden Body or sulphur of gold [i.e. pure ☉], or of silver, which alone gives the form, is grafted or planted therein; though the proportions may be

varied a little without much detriment to the work. As to the action of the sulphur solis [☉] it will be sufficient if you take of it a tenth part to the body or mercury. In this proportion I followed Kalid and other philosophers.

[The proportion he here recommends is ☉ one tenth part of the whole. Now the ☉ in making the relis being joined to twice its weight of our moon these will make 3 parts, leaving 7 parts to be made up by the Eagles. The Philosophers are not, however, perfectly agreed in their proportions. Lully recommends seven eagles, Senior nine (Hermetic Secrets page 239). Ripley recommends one of the sun, two of the moon, & then to make the Mercury four to the sun, or what is the same thing, two to the

Bacon. That is the perfect body or male sperm 1 part, the female 2 parts and the secret fire 4 parts Bacon took three of the Spirit to one of the body (rebis), that is 9 eagles to 1 part of the perfect sulphur, for only 1/3 part of the rebis is the fixed sulphur. in other words he took of the Red man 1 part of his White wife 2 pts making 3 parts, which counting as one part of the body rebis he added to it thrice as much of the secret fire viz 9 parts, which was also Seniors proportion. Ripley says that by following this proportion he "woke many a night" though he found it a true proportion & you may take which you list. That is the putrefaction comes on much more slowly when such a large proportion of the Spirit is employed. Norton means the same thing when

he says that if thy body have plenty of drink, then must thou wake when thou desirst to wink. It is plain that Ripley understood Raymond Lully by his "seven" to mean 1 of the Sun 2 of the moon and of the Spirit 4 making in all 7 (See Theat. Chem. Brit. p. 131) He says that "by Raymonds Repository this is true proportion." — "But if the water (i.e. the secret fire) be equal in proportion to the earth (i.e 1 of the Sun 2 of the moon = 3, and 3 of the Spirit) with heat in due measure ..... this is the best and surest proportion; for here is least of the spiritual part and the better therefore shall be the solution" — "If you ever glutyn the earth with the water you lose all," says he, alluding to the eagles gluten produced by adding the eagles to the rebis. The author of the Hermetic

Secrets p. 239 was of a different opinion: F. says "The fewer the eagles the greater the contention and the slower the victory, but the more eagles the shorter the battle and the direption of the Lion will more readily follow." But Eirenæus Philalethes agrees with Ripley and says "the less than puttest of the spirit the better and quicker shall be thy calcination and dispolution, and the more than purest of the water (that is the Spirit) the longer thou shall be in attaining the mastery." (see Ripley revived p. 149) The Count however had in his composition only one tenth part of the whole, of Solar ferment.]

I took that proportion because a small quantity of ferment is able to ferment a large portion of dough, —

Therefore Count Bernard says that God has created 10, 100, 1000, 10000, 100000 and a million. [The author explains what he means afterwards.]

What is the Anima or Sulphur of Gold but its central pure simple fire and light, which consists in unity, & like Elementary fire, when once obtained, is multipliable in infinitum? This simple fire or unity is the physical life of all things. If you wish that this fire, or Sulphur as the ancient philosophers have called it, should convert its own body into its own fiery nature or simplicity, that body or matter must be made similar to it in the Denary number, or simplicity of the second unity [10] in order that the matter by its own fire, as the form may be converted

into fire, its own nature, when you will find that the whole Tincture is become fire or sulphur.

This must be observed not only in quality but also in quantity; for no element can be forced to relinquish another to which it is inseparably united: and so our matter which is binary [rebis] is and must be made Ternary [when the Secret fire is added] and this is a product of unity, which extends itself into four qualities, and must in our work, by continual motion and continued heat, be carried from the first simplicity and first unity [the mercurial genus] to the Denary or second unity: then its power is perfect for future multiplication through the denary number, as Hermes has told us " Vis

ejus integra est, si versa fuerit in Terram." Its power is perfect when it has been converted into a fiery earth, tincture or sulphur. When it has been perfected in the denarium 1, 2, 3, 4 make 10, [i.e. 1 the Mercurial genus, 2 Rebis, 3 the Rebis and secret fire— i.e. our ☿ or azoth, 4 the qualities, 10 Perfection.] which four numbers contain all numbers, bringing you back again to unity that you may begin a new series.

THE PRACTICE.

Having prepared your principles put them most intimately mixed into a proper glass so that only one third part of the glass may be filled. Shut the glass closely that nothing may evaporate.

Place it in ashes or sand and administer the first degree of heat — such a heat that without burning your hand you may be able to suffer it on the ashes or sand, or on the upper part of the neck of the glass. Keep it in this heat, without moving or disturbing it, until complete blackness and various colours appear and whiteness follows.

It is of great moment that you do not hurry your work and burn up

the matter by too much heat." Honour
"the King and his Spouse, that they may
"not be burnt, burst the glass, and
"evaporate in fume" [These fumes are
highly deliterious and even mortal if
received in any quantity into the
lungs.]

There are two sorts of whiteness,
[a spurious and the genuine] therefore
if you see the first, which is not the
true white, and which is sometimes
the case before putrefaction, be careful
of your fire, that it be not too strong;
for you ought to have blackness first,
and with such a heat that you can
hardly bear your fingers on the glass
and yet can do it without burning
them. This regimen must be con-
tinued till you have gone through
perfect blackness into dryness, and

until the matter is become snow or silver white and fixt, and the Queen [The White tincture] is born. This is obtained by one and the same linear heat.

Then you must increase your heat yet not out of reason [so that you can still touch the glass and yet not burn or singe the skin] until the matter becomes yellow, and so continue and it will become of the most perfect deep cinnabar or carmine redness, or like unto a still-red fire. — This is the King exalted on his throne [The perfect medicine]. Now you have accomplished our Tincture, the Red Lion who proceeded from 3 in one water by the art of Vulcan. [From the 3 principles converted into azoth or the true Sophic mercury.]

Multiplication.

If you possess but one single grain of this red lion you may multiply it in infinitum in its power and tincture

This is done by dissolving the Lapis and imbibing or feeding it with its former nutriment and of which it was made, including it in a new glass and boiling it as at the first untill it becomes black, white and red again.

[The Philosophers speak of various ways of multiplication. The one which the author here recommends cannot be mistaken. Your work is now to be exactly the same as at first, excepting only that now instead of the sulphur employed in the first, which was gold you are now to take a

similar proportion of your Red Lion or first made tincture and dissolve, that is fuse it with our moon, in this way making rebis of an higher order than you had for your first work. To this must be added the same proportion of the secret fire you used in making the Red Lion & the proper degree of heat must be administred till the perfect medicine is again obtained, but now of greater power. Eirenaeus Philalethes in his Breviary p. 24 says that the stone before fermentation may be multiplied thus: "Take the perfect stone for your body, and mix him with the white wife in proportion as at first, and add the Spirit of Life as at first, & digest till it pass the three colours, black, white & Red." The

author of The Magistery in Theat. Chem. Britan. p. 343, speaking of this multiplication of the infant King says:

"Into his virgin mother's womb
"Again he enter must;
"So shall the King by his new birth
"Be ten times stronger just.

His mother is our moon.]

By each multiplication the Lapis or Tincture becomes in quality, virtue and weight ten times stronger than it was before, and this may be repeated four, five, six or even seven times. This the Count means when he says: "God has created 10, 100, 1000, 10000, 100000 and a million." This is the glorious soluble medicine.— [Soluble in Spirit of Wine or even in wine itself, but care should be taken to lower it sufficiently for medicine.]

Fermentation.

Before you use the Red Tincture for projection on Mercury, Lead, tin, copper or iron, but Mercury is best, you must take one part thereof and melt it with three or four parts of fine gold, and keep it in fusion till you find that the whole is become an opake, red, brittle vitreous mass, very ponderous.

Projection.

Of this Elixer you are to project one part on 100 or 1000 or more parts of mercury, according to the number of times you have multiplied it, and be thankful to God.

May the Almighty God, our heavenly father give us grace to make a good use of this great blessing which is only obtained through his permission.

Amen!

THE PROCESS

of

LEONA CONSTANTIA

Lady Abbess of the Convent of Clermont.

Translated from the German Work, entitled, The Sun-Flower of the Wise.

The Process of Leona Constantia.

From a pure motive I will sincerely teach the earnest enquirer after Our Stone, in open language, how and by what means he may prepare the great Tincture:

Let the two heroes Saturn [♄] and Mars [iron] fight together. Though the former inclines to peace let them have three or four violent assaults. After this they will be reconciled, and as a token thereof they will put a glorious banner, resembling a star [That is add ☉ to ♄ and make the Starry ♌: this will be effected by using nitre in its cleansing which occasions the battle here alluded to.]

To these heroes, now reconciled,

who have fatigued themselves much by the battle, you must administer the Water of Life [our secret fire] which water must have been well rectified [well cleansed by sublimation].

By the use of this Water of Life these conquering warriors will make an eternal indissoluble alliance [being resolved into uncluous azoth] and as a token of this the two Doves of Diana will appear, carrying the olive branch in their bill.

That the whole world may be informed of this peace a Herald appears who proclaims this peace seven or nine times — The contrary natures are united — after many heavy storms which tore the rocks asunder, after earthquakes, after the all devouring fire has ceased —,

a still, soft vent ensues. Whosoever has ears, let him hear. [The seven or nine heralds seem to allude to the number of months required to perfect the work].

In these few words our whole art lies concealed. The coagulation of our water [water of life] and the solution of our earth [very Rebis; for ☉ must be joined to our Luna before adding the water] are the two greatest and most difficult labours.

Every person knows how to boil water over a fire, but if they knew how to boil fire in water their knowledge would show them a different work from that of the Kitchen.

Finis.

MULTUM IN PARVO.

Translated from a Latin M.S.

Multum in Parvo.

The Eagle's Gluten is our Double Mercury, called Azoth [composed of our Luna and Secret fire].

The Blood of the Lion is Gold, Mercurialised and volatilised in the Azoth.

The Chalybs of Sendivogius is ☿ ♁ ♂, which is the first and the Coagulated Mercury of the Philosophers, but it must be highly pure.

The other Chalybs of Sendivogius, which he calls the beginning of our work, is Azoth.

The Child [gold] becomes food for the parents [namely the ☿ of ♁ and ♂, i.e. the ☿ ♁ ♂] by the medium of ☿ in the Azoth.

The Philosophical sublimation is a

sublimisation, ascension and descension in fumes, in one vessel.

The Sal ammoniac of Sendivogius and Artephius, and the Oshiches Stomach of Paracelsus is ☿, our Second Philosophical Mercury, the Water, and Secret Fire

Count Bernard's Fountain is our mineral Mercurial water, that is Azoth, from the Mine of Saturn:— That is ♏ ♁♂ and ☿ of ☿ ā ā ā ated together, not by hands, but by Nature, in which the King [☉] bathes himself.

The Philosophers Mercury, which dissolves gold and silver, is a dry-mercury, otherwise it could not be coagulated with the perfect metals.

This is our Azoth, the Philosophers water, which is a dry water, revivified by Nature in Azoth

The central sulphureous salt of the perfect Red Sulphur, of the Red Stone, is extracted for a glorious medicine by Rectified Spirit of Wine. This gives a quintessence of a Ruby colour of much sweetness, and of a fragrant smell; which must be taken in White Wine.

The two mercurial substances of Count Bernard Trevisan, are ♏ ☿ ♂, and ☿ ☌, of one root, namely of the Root of Gold.

These three united form Azoth, the Fountain of Count Bernard, in which the King bathes himself, dies and is regenerated; and himself, his green and the fountain are united in death and resuscitated in a glorified spiritual body [R. alba et rubea].

The Philosophers Garden in Flamel

is the Glass; the Earth or Ground is ♏♄♂ purissimus; the Tree, Root or Seed is ☉ in Rebis.

The water or dew is Azoth, the ☿ of ☿ in our ā ā ā.

The Vinegar of the mountains of Sol and Luna mentioned by Artephius is Azoth, our philosophical mercury amalgamated and washed, [not manually, but by Nature in the Glass].

The preparation of our Sophic ☿ [the first coagulated mercury] requires a strong heat; but the digestion of Azoth must be commenced with a gentle heat and continued so, until a circulation of vapours, which are mercurial, is established; which vapours dry up; complete putrefaction takes place, in a black

dry substance, which remains a long time; the matter liquifies again, and then increasing the heat a little the vapours circulate again and finally dry up, and passing through various colours, the work terminates in a bright silver white powder.

Finis.

OPUS MAXIMUM;

OR

A BRIEF DETAIL

of the

SCIENCE OF ALCHEMY.

OPUS MAXIMUM.

In every human art, modes of manipulation varying in the detail, though agreeing in the principles, have been followed by different artists. A tedious and elaborate examination of the writings of the Alchemists has demonstrated to me that, notwithstanding their boasted unanimity, similar differences existed among them, as to their modes of operation, in their metallic works, though agreeing in their basis. They had (i.e. some of them) another work besides the metallic one; that however is not my present object, but to endeavour to point out to you their different processes in

the latter department for accomplishing their great Work, as they called it.

You may follow which you will. The first which I shall give is the plainest & simplest but the result will be the same whichever of them you may pursue, if you attend to what I shall state.

As to the philosophy of these articles that you may either take or reject. You ought however to make yourself acquainted with it, for otherwise you will never understand their writings. Keep this in your mind; that, with all their erroneous reasoning, they were acquainted with some wonderful facts, unknown to the moderns, & which, therefore, appear to them incredible.

PROCESS. I.

The most antient method of operating seems to be that which was followed by Pontanus, Flamel, De la Brie &c. in which three metallic principles are united by means of a fourth, and by the intervention of another principle, which may have a metallic basis, though that is not suspected by philosophers or chemists.

In this process the principles being joined in due proportion, & put into a well closed digesting glass, are left to Nature, assisted by a gentle external heat.

Take fine ☉ 1 part, ♎ ♂ well made 2 parts, and our secret fire 4 parts. This is the proportion recommended in Marrow of Alchemy — "One of the Sun, two of the Moon, and

"let the water be four, and thou canst
"never swerve. This will prove to thee
"a joyous Sabath" — alluding to the 7
parts thus joined together.

Here are Three metallic substances
but the second being a compound
presents a fourth; and the third is
also a compound, which introduces
a fifth. — Hence one of the senses
in which the Philosophers use the
term quint-essence; for without
this last the work cannot be ac-
complished.

Melt the ♃♃ in a new crucible,
having previously rubbed over its
inside with chalk. Let the crucible
have a cover. When the ♃♃ flows
well drop in the ☉. It will instant-
ly be fused; but you may let them
flow together for four or five minutes

Then take the crucible from the fire & set it by, with its cover on, to cool. — During the cooling a small portion of the Alt sublimes in small needle formed crystals: for this a small allowance should be made when weighing the ingredients — the regulus should weigh a few grains more than 2 parts. It is to these crystals that Philalethes alludes in his Secrets Revealed, when he says, our subject abounds with "the most purged salt of Nature." But as presented by Nature it wants, he says a metallic sulphur, which we are to seek in the house Aries — that is, we must add ♂ to it; for Aries is the house of ♂. — It is for this reason that the philosophers employ, for this

work, not a simple but a martial ☿ of ♂, in the preparation of which they maintain that the fiery ☿ of ♂ unites with the feminine passive ☿ of ♁, forming, when thus joined, the dry, coagulated, first sophic ☿. This ☿♂♁ is our Luna, our ☽; and when joined to ☉, as has been directed, the compound produced is called Rebis — res bina — two things united.

For this work 1 ounce of ☉ is sufficient, 2 of our ☽ and 4 of our secret fire. It may be performed indeed on a still smaller scale.

Having prepared the Rebis it should be ground to a most subtile powder in a porphyry mortar —

no metallic particles should be left visible. In performing this avoid breathing the dust. [I cannot help thinking that grinding it under distilled water would do it no injury, if proper pains were taken to dry it thoroughly as soon as the grinding is finished. This would effectually prevent any dust from flying off.]

Grind also your Secret Fire to an impalpable powder, avoiding the dust with great care.

Before joining these powders, warm and dry each of them on a saucer, in a sand heat, to drive off any adhering moisture received from the atmosphere.

Let your mortar also be rendered perfectly dry by exposure to heat, but do not make it hot — or rather, let it cool so as hardly to feel warm when used. Things being thus arranged put the powdered ores and sand first into the mortar and with a few quick motions of the pestle blend them well together, and then, through a a glass or paper funnel, put them into the digesting glass — Push down with a feather any of the powder that may hang about the neck of the glass and instantly put in the stopper.

The neck of the digesting glass should be five or six inches long at least, and the stopper should

be well ground into it and also enter some way, that it may keep its hold the better; for if it be not perfectly tight the warm will fail. After the stopper is in its place it should, for further security, be well luted and also bound down with small wire. Indeed the best way to secure it is by melting & nipping up the neck; but in this case an additional inch or two must be allowed to the neck.

Your glass being properly closed, and your furnace ready and brought to a temperature of about 76° of Fahrenheits thermometer, put your glass in the sand, and maintain the same heat for about a week or ten days. You

may then gradually raise the temperature to 90° — do not go beyond 96° or 98°. The heat must be maintained uniform & without intermission, and the matter in the glass should be buried about one inch deep in the sand: and let the heat be made to circulate about the upper part of the glass by covering the glass (or glasses) with a glass bell.

According to the Philosophers, we have here all the wonders of Nature. The ☉ contains the most fixed △ of Nature & a solar fixed sulphur. The ☽ contains ☉ in potentia derived from ♁: and the secret △ contains a universal ferment. By its fermental quality the secret

fire becomes the medium of union between ☉ and our ☽; for though united before by fusion they have no power of further action till they feel the influence of this subtile agent, which is therefore called, by some, the priest. It is equally true, at the same time, that the Hg is the medium which serves to unite and bring into action the secret fire with the ☉, by which means the ☉ is ultimately reduced to its first matter.

But, without pretending to understand these deep mysteries, as the Alchemists call them, it is quite sufficient to observe that a very singular play of affinities takes place in the compound.

Some of the first changes may be easily traced, but the effects which ultimately follow cannot be explained on any principles yet known.

By the action of the heat the matter seems to grow soft and pappy, gives signs of iridescent colours and exhales, to the upper part of the glass, visible vapours; only visible, but not strikingly so.

Quickness of action & more perceptible effects might be produced by a higher temperature, but this must be avoided. The principles must not be placed too far from their reciprocal spheres of action by too intense a heat. In a gentle continued heat the mass will gradually become more & more

soft and waxy. In fact the acid of the secret fire having a stronger affinity for the Martial Luna of the rebis than for its own ☿, gradually quits the latter & joins itself to our moon forming with it a butyraceous substance, in which the disengaged ☿ lays hold of the ☉, forming with it a diffused ā ā ā — an ā ā ā diffused throughout the substance of the butter.

A greater heat would send the butter to the top and the ā ā ā to the bottom — the one floating over the other; but this is not what is wanted — at least not in this stage of the process.

By the continued action and reaction of the principles upon each

After the mass becomes more soft and homogeneous, growing more and more dark in colour, till — it acquires perfect blackness at the end of about 40 days.

This period of the process is that which Philalethæ calls the Regemen of Saturn. During this time he says that "nothing must sublime" — "It ought sublime thou art, without any manner of doubt in an error." — The work would be ruined by the principles being separated before they have had time to perform their office — perhaps by their entering into other combinations than what it is the object of this art to attain, namely the union of all the principles, to make one substance possessing properties

different from every other substance in Nature.

De la Bree, Flamel, Ripley and Philalethe say that in 40 or 45 days the matter becomes black and very black. After this, which is called putrefaction and the death of ☉, various colours succeed, of all the tints of the rain-bow. This is called, the exhibition of the peacocks tail, and is at length succeeded by whiteness — glittering white like pearls — like fishes eyes.

After perfect blackness the heat may be gradually raised — but only a very few degrees — say to 100° or 102°. There is danger in too great a heat, & it is best to be rather

low than high, as moderation in the heat will at the worst only retard the work for a few weeks, but excess will entirely destroy it.

In about 5 months the White medicine or Stone may be obtained

There ought to be more glasses than one that one of them may be taken in its white state, and the others be suffered to go on till perfect redness is produced.

But the white when obtained in its first state should receive seven imbibitions, or inceralions as other philosophers call it. After each it passes again through the different colours & becomes white

again: After the last time it must be fermented with fine silver in a crucible by fusion. Last of this hereafter.

The different imbibitions may take two months, perhaps more. The time cannot be precisely ascertained

in carrying on one or more of the glasses from the white to the red state, the heat may be further gradually increased, perhaps to a heat of about 200°

In the foregoing process the glass is never opened from the time when it is set to digest in a well regulated gentle heat till perfect whiteness is obtained. There cannot therefore be any separation or parting

of one element from another — that is, not manually. This agrees with Pontanus who says that nothing whatever is to be separated, and that Nature purifies the whole compound.

The following among others seem to have followed this method: — Hermes, Pontanus, Flamel, Ripley, Despagnet, De la Brue. Eirenaeus Philalethes seems to have practised this method as well as the method to be next described. Trevisan may be explained on either supposition.

PROCESS II.

This process is at bottom the same as the former. The ingredients are the same — they are in every respect joined in the same manner and set to digest — But exposed to such a degree of heat as agitates and moves the matter, making it to boil. When this method is followed the digesting glasses must be very strong, to prevent them from being broken by the expansive force of the confined vapours.

Geber seems to have practised this method, also Calid, Count Bernard Trevisan, Bacon, Norton, Raymund Lully, Senior, Pantalion, Artephius, Bloomfield, Arnoldus, Lamspring.

Dyonisius Zacharias, Pater Sapientiæ and Anonymous, also Philalethæ.

When a heat sufficient to make the matter boil is applied to the glass, the same play of affinities takes place as in the former process, but with this difference: The ☿ set free, by its acid entering into union with our ☽, joins itself to the gold, at first in very minute atoms; but these instead of remaining diffused throughout the mass being, in succession, brought into contact with each other increase in size and weight, and are thus gradually precipitated to the bottom. By this means the whole is at length precipitated in

the form of an amalgam, while the butyraceous part floats above like an oil.

This effect follows within the first two days; but the boiling should be continued for three or four days. The stopper may then be taken out, and the fluid part be driven off by heat — that is the oily part floating at top. This should be done under a chimney that draws well as the fumes are mortal if taken into the lungs.

Or the butter may be separated by distillation & the help of a receiver attached to the phial: the latter being made to recline a little. — Or the butter may be

washed off by affusion with water. If the last way be employed the glass must first be suffered to cool. according to Pater Sapientia:

"Then let them cool easily" &c —
"and there shall be some above (viz the acidified ☿) and some beneath (viz the amalgam and some adhering faeces) Then thou shalt see a stone, as it were grey powder (thus ā ā ā) which shall be to thee a right great wonder."
See Ashmole's Theat. Chem. p. 203

"Take thou this stone (says Kelly) this wife, this child, this all, which will be yeamous, crumbley, either soft: upon a glass or porphery beat it small" (grind the amalgam.) — See

Ashmole p 329. In whatever way the amalgam be separated from its butter it must be rubbed and ground with water to remove every adhering impurity.

If the amalgam be too fluid separate the superfluous ☿ by pressing it through shamoi leather.

The ā ā ā that remains contains the ☿ of the secret fire, the pure ☉ that was joined to our moon in the Rebis, and also a portion of our ☽. It has all the appearance of a common amalgam, & when well cleansed by washing is very shining & resplendent.

This is what many of the Philosophers denominate the Sophic Mercury; and therefore those who

worked in this way maintain that without any ambiguity their Lac Mercuri is to all intents truly metallic and mercurial.

Trevisan asserts in several places of his writings, that the Sophic ☿ must not lose its mercurial form, fluidity or weight.

Philalethæ also asserts that the sophic ☿ appears under a mercurial form.

The Bath of Trevisan & of Philalethæ, wherein the King [☉] and Queen [☽ & ♂] bathe themselves, is this sophic amalgam or ☿.

This ā ā ā is frequently alluded to in Ripley Revived — as in exposition on Sir G. Ripley's Epistle p. 34.

In p 83 the āāā is called "our true Virgins Milk.
See also p. 179, 241, 265, 267, 361, 387.

Respecting the 3 principles see Ripply's 1st Gate p 143 – 2d Gate p. 203. Breviary of Alchemy p. 9 & many places throughout the work

Pantaleon asserts that Philalethas work and his own are the same, and that this and no other was also Geber's viz with a sophic, solar, mercurial, amalgam.

I have mentioned that this āāā may be made in 3 or 4 days; but it may be made much sooner if a sufficient heat be employed. Hermes (Salmons Edition) says it may be prepared in 7 hours – Norton says in 3 hours.

This amalgam is really and truly an āāāā of ☉ and ☿. Zacharias says in plain words: "Our Sophic ☿ is a metallic running mercury, animated or impregnated with mercurialised ☉ or ☽". A common āāāā will not answer the same purpose. On this rock many have split. The ☉ must itself be mercurialised, but it cannot be brought to this state by mere amalgamation with common ☿ without the intervention of a unitive medium. That medium is our ☽, and our most secret fire contained in our mercurial salt, which is our secret fire. Our āāāā therefore contains something else besides ☉ and ☿, namely a portion of our moon.

Here we may remark that in this a larger proportion of our Secret fire may be employed than in the first process; because any hydropical floods (too much fluidity of ☿) may be separated by pressing it through leather; but if it be used in excess it may prove injurious, because the more of it we use the less we leave of our ☽ in the ā ā ā. Without our Luna which is our female in this work, the ☉, which is our male, cannot yield a progeny. Care must therefore be taken not to sweat out, in separated butter, the pith and marrow of our Queen.

"The more Eagles (By Dastin called Virgins) you take, the sooner will the direction of the Lion (☉)

follow, and the shorter the battle".
(Hermetic Secrets p. 239) "The happy
number of 7 eagles may be taken
from Lully or of 9 from Senior."
— That is 7 or 9 parts of our secret
fire to 1 part of ☉ in the work.

The following are the proportions
of different Philosophers:

Bloomfield:— ☉ 1 part, our ☽ 3 —
these joined in Rebis, and 12 parts
of our Secret Fire — See Ashmole p. 320.

Pater Sapientiæ:— ☉ 1 part — our ☽
3 parts — Eagles 10. — Ashmole p. 201, 202.

Kelly, a very plain writer:— Gold
1 part, the white wife 3 parts — the
Spirit of Life 9 parts. — Ashmole p. 329.

Aurelia Occulta:— Sol 1 — Luna 3 —
Various (i.e. eagles or secret fire) 10 parts

Raymund Lully seems to have
employed 1, 3 and 7; for his ☉ was

one tenth part of the whole.

Trevisan followed the same proportions.

Ripley recommends 1, 3 and 4 as good proportions, but he says that 1, 2 and 4 are better.

Bacon employed 1, 3 and 12.

Pantalion says, it matters not how many Eagles you take if you do but effectually kill the Lion: that is a sufficient proportion of our secret fire to mercurialize the gold.

Having obtained this sophic ☿, this āāā wash it clean, as has been before directed. In this operation some have use common sea salt along with the water the better to cleanse the āāā. If the āāā be too thin, suffering ☿ to flow from it, prep off the superfluous ☿ by

passing it through shamai leather. Then dry it thoroughly & put it in a well stopped glass for digestion. And before closing & luting the phial of it, let the heat of the sand bath for a sufficient time to insure your having expelled all watery moisture.

Some have added a well washed precipitate ☉ to their amalgama, before putting it into the digesting glass, but the greater part of the philosophers have made no such addition but contented themselves with the ☉ introduced into the relics. Indeed it appears absurd to add crude ☉ to that which has already been, partially at least, mercurialised by our ☽

and our decent fire. Such an addition though it may not destroy must tend to retard the work.

For the mode of conducting the digestion see Kelly's work in Ashmoles Theat. Chem. Brit.

Preserve the superfluous fluid mercury, prised through the leather from the āāā, as this will be wanted for imbibition when you have obtained the first white or red stone.

PROCESS III.

I have mentioned, towards the end of the preceding process, that some added fine ☉ to the amalgam therein described. The third process differs in no way from the second but in this particular.

The ☉ added was in the proportion of one eighth or one tenth of the weight of the ā ā ā.

Arlephius seems to have wrought in this way — He speaks of the Sophic ā ā ā "outshining a looking glass" in p. 445 (Salmons Edition) and in p. 446 directs the three principles to be put in a broad glass vessel, in a gentle heat. "In a short time you will

see elevated a liquor (the butter) as it were an oil swimming at top." This he directs to be separated by a spoon or feather till nothing more arises with a gentle heat. This separation with a spoon is only intended to disguise the truth a little. In fact he evaporated off the butter after it was formed & there remained then "the metallic vinegar" That is the sophic amalgam "the quiet essence or powers of ☉ in form of a white oil (the mercurial ā ā ā) incombustible."

From this it seems as if he employed a low open glass for separating if not for preparing his ā ā ā — vaporating the butter away by heat.

Pantaleon must have operated in a similar manner, for he says, his work is pernicious to health, and that the vapours are suffocating "and smell like serpents locked up in a bottle or jug."

Artephius p. 447 says that "in this [white] oil [the amalgam] the Philosophers have placed their greatest secrets" — and in the next page he adds — "The whole sum of this Antimonial secret is — [NB. NB.] that we know how by it to extract argent vive [the ā ā ā] out of the body of magnesia [not what is vulgarly known by that name, but our compound ☉, our ☽ and our secret fire] not burning: and this is [NB] anti-

Antimony [the 𝔐 ♁ ♂] and mercurial sublimate" [our secret fire]. — (If you cannot understand the writings of these philosophers after Artephius has given you this key you must be dull of comprehension.) "That is you must extract a quick and incombustible water [quicksilver — the ā ā ā] and then congeal or coagulate it with the perfect body of Sol, fine gold without alloy; which is done by dissolving it into a nature & white substance, of the consistence of cream and made thoroughly white.

If we here understand Artephius as adding ☉ to his amalgam his work belongs to this third process. For he directs the amalgam

to be coagulated with ☉, by dissolving it [the ☉] with the ā ā ā. But his words being a little ambiguous it is possible he may mean the ☉ already in the ā ā ā, and in that case he must be considered as following the second process before described

When ☉ is added to the amalgam it must be in the form of a clean, well made precipitate, or minutely divided by the common process of amalgamation & distilling off the mercury. Grind and mix this powder with the sophic ā ā ā, and having well dried away any humidity put it in the digesting glass and then follow

the directions of Pater. Sapientiæ or Kelly in Ashmole's Theat. Chem.

Begin the digestion with a heat of about 90° to 96°, and the newly added ☉ will be dissolved in the sophic ā ā ā. The mass will puff and swell, emitting, on the surface, visible vapours, but no sublimation, unless your degree of heat be too high; and in 40 or 50 days will become a black glossy powder.

This stage of the digestion is what is called the putrefaction of the stone, and when once attained, by merely continuing the heat, but increased a few degrees it will pass. ⇒

through the colours of the Pea-cocks tail and, after a time will become grey and then a brilliant white substance — called Tinctura Alba — Sulphur Naturæ Album.

After perfect whiteness is obtained, the matter, without opening the glass, by a gradually increased heat may be brought to citrine and perfect redness.

But for the White Stone one of the phials, after whiteness is attained, may be imbibed or incerated, to make it fusible and ingressive; (after which it is to be fermented with fire D) this imbibition should be repeated

seven times or more, until the matter will flow like wax without fuming. — Of this hereafter.

Of Imbibition.

When the young king is brought forth the infant must be fed and nourished first with milk and then with meat

The Milk is Sophic ☿ in one or other of its forms — Meat is ☽ or ☉, according as you have obtained the white or the red stone:

Giving milk to the infant, which is called imbibition, increases the strength and adds to the bulk of the infant; and by this means he is at length brought to a state of manhood. — Such is the doctrine of the Alchemists, and it is performed as follows:

Your matter having passed through putrefaction & the subsequent colours, by digestion; & having been brought to a perfect state either white or red (but the latter is to be preferred) take the phial from the digesting furnace, weigh it, and rub it up with one fourth of its weight of your revived ☿, separated by pressure through leather from the Sophic amalgam. Having done this, in a warm glass mortar, put it again into the phial, or into another provided for the purpose, and place it again in the furnace with its mouth well closed by a ground stopper.

The white or red powder will

dry up the ☿ in a few days and the whole will become powder.

Repeat this again and again till you have made seven imbibitions; allowing the whole to become powder after every imbibition before you again imbibe with ☿.

If you want a supply of ☿ you must revive some from our secret fire by the same means by which you got the first. But as fluid ☿ is what you now seek for, you may take the largest proportion of secret fire indicated by the Philosophers — say 7 or perhaps 9 parts to 3 of sebis: i.e. 12 or 14 parts to 1 of ☉ and 3 of our Luna. — A little practice will teach you this.

But observe — After the 7th imbibition your glass must not be let cool, or be removed from its place, or have the stopper again disturbed till the contents have again passed through all the stages and colours which your first compound did. This effect will assuredly take place, and the whole will at length become the perfect white medicine, but much increased in power as well as in quantity.

If it was the red stone that was thus imbibed & multiplied, you must not stop the digestion before the matter has again attained redness. By merely continuing it in the head it will pass from the white to the red state.

After perfect whiteness or redness has thus been again obtained, you may again repeat the process of imbibition with fresh fluid sophic ☿, beginning de novo with a weight of it equal to one fourth part of your medicine & proceeding in every step as already directed.

By this second series of imbibitions your stone will have increased in virtue or power ten fold, besides having gained an increase in weight.

By a third, fourth &c series of imbibitions the increase of virtue will be each time in a ten fold ratio: by the first 10, by the 2d 100, by the 3d 1000, by the 4th 10,000 &c.

Philosophia, and perhaps some others, before adding the ☿ in these imbibitions, added to the white or red powder a few drops of the first separated oil — i.e. the butter separated in the formation of the sophic ā ā ā and obtained by distillation.

But in whatever way imbibition be made, the stone, when the imbibitions are finished and the work again brought to perfection, must be fermented before it can tinge the imperfect metals.

Of Fermentation.

Nothing can tinge till itself be tinged. The stone cannot, in the smallest degree transmute any of the metals till it be reintroduced as it were into the metallic kingdom; for it does not possess, but only has power to receive, a specific form — and it must itself receive a specific form before it can effect any change on other bodies.

Ignorance of this fact must have deceived many. Having obtained a perfect white or red powder & with it, without any intermediate process, tried transmutation, & having found it

to fail, they would be led to conclude that their work was imperfect — whereas it only wanted fermentation with silver or with gold. With silver for the White and with ☉ for the Red.

The Philosophers say that when the stone is perfected after imbibition it should be fusible like wax — fusing however without any fume. This is tried by taking a small portion from the phial (leaving the phial still in the sand bath and instantly replacing the stopper) and putting it on a red hot piece of iron. If it does not flow, or if it fumes the digestion must

be continued for same time longer till this marks of perfect digestion is obtained.

Fermentation is then performed by fusing 1 part of the white or red tincture, or powder with 3 parts of silver if white or of gold if red.

Fuse the ☽ or ☉ in a clean crucible, ℞ when in complete fusion add the tincture. The result will be an opaque white or red mass — called the white or the red elixer, which when projected on mercury, or any of the baser metals in fusion, will transmute them into ☉ or into ☽, in quantities proportioned

to the degree of perfection to which the Tincture had been previously brought by successive seven-fold imbibitions.

Of Multiplication.

One way of multiplication has already been described when treating of imbibitions. But the way most commonly followed is to have but one seven-fold imbibition, then to ferment the the Tincture with gold or with silver, and then to multiply the Fermented Elixer.

This is done by adding a due proportion of fluid sophic mercury to the fermented elixer & then digesting it & letting it pass through all the colours till it come again to perfection. In this way it may be increased in quantity *in infinitum*.

When there has been no separation of the first oil or butter: i.e. when Procss I, which is the simplest and best of all that have been described, has been followed and the tincture, white or red, has been obtained, it may be multiplied, according to Philalethā's Breviary in his Ripley Revived, by a new marriage — That is by taking of our ☿ 2 parts and when in fusion adding to it one part of the Tincture (as you did at first 1 part of ☉) and thus making a Tincturad Rebis. To this Rebis in powder add sacred fire 4 parts (viz 4 to 1 of the Tincture) and digest as at first, without separating any thing from it.

In short, follow exactly the same procedure as in proces I and the matter will putrify, go through all the proper colours & again be brought to perfection..

In this manner it may be repeatedly multiplied — and when afterwards fermented it may again be multiplied in that state by digesting it with fixed sophic mercury as before described.

PROCESS IV.

The process described in Ripley's Treatise of Mercury, published in Aurifontana Chemica p. 71 &c is performed with the same materials as the foregoing, but the manipulation seems to be somewhat different.

The "blessed water" [our amalgam] "is called the water [that is the ☿] of "the sun [☉] and moon [our ☽, the ♏ & ♐], hidden in the concavity "of our earth [Rebis] male and "female" p. 74.

Or the passage just quoted may be understood thus: "The blessed "water [our secret fire] is called the "water of the sun and moon, hidden "in the concavity of our earth [Rebis],

because it is the only medium by which our Sun and Moon when joined in relics, can be reduced to a water, that is be rendered fluid.

The latter is the preferable interpretation, if we consider his "purified water" and his "water of life," as meaning the same thing, for in p. 79 he proceeds thus:

"Now, my son, that I may say something of the Philosophers mercury, know that when thou hast put thy water of life [the second fire] to the Red man [gold], who is our Magnesia, and to the white woman [Mercury] whose name is albifica, and they [the Red man

and white woman in Rubei, and the water of life] shall all these have been gathered together into one, then you have the true Philosophers ☿, [the āāā]. For after that, in this manner, all is joined with a male and female [our Sun and Moon], then ☿ is called the Philosophers ☿, the Philosophers Water of Life [not now simply the water of life, but the Philosophers water of life; for it now contains] the blood of man, his red flesh, his body and bones" [viz. gold reduced to a mercurial form].

"Know, therefore, that there are many sorts of Milk [What he called water before he now calls milk] viz. Virgins milk [the butter], Womans

milke [the ☿ received from the secret fire]; and also mans milke [the mercurialised ☉ in the sophic amalgam]: for being once joined in one and she [the ☽☿☉, our ☽] is big, having conceived [by the ☉], then the infant must be nourished with milke" — The infant stone is the ā ā ā ā itself. "But this milke is not virgins milke" [not the butter, though that is also to be used for a certain purpose, as will be seen hereafter] but rather the Man and Womans milke [the sophic ā ā ā ā which contains our ☉ and ☽ in a mercurial form — the thin fluid ☿ is here also included] wherewith it is always to be nourished till it is grown to that strength that it may

be brought up with stronger food
— I mean when it may be leavened"
[i.e fermented with common fine
☉ or ☽]; for untill the infant, that
is, this our stone, be formed & leavened
with its tincture, the blood of the green
dragon [the unripe ☉ derived from
♂ and contained in our ☽] and
the red blood of the red dragon [the
mercurialised ☉] whether they be
perfected in the white stone or in
the red will never do a perfect
work."

But as leavening cannot be performed till after the white or the red stone has been obtained, he again goes back to the commencement of the work — "Know

therefore, son, that the first water [the first ☿, our coagulated ☿ in rebis] is that water Rebar ..... the cause of generation" [in this work, for in rebis the male & female are joined]. "But when after the conjunction which ariseth from the marriage [at which the Priest, our secret fire must be present, according to Count Trevisan] it begets the water of life and the Philosophers milk, with one or other of which, you must augment and feed your stone perpetually."

When the male & female are joined and the priest performs his office a butter is formed, as has before been intimated, & also an āāā,

and with the latter some superfluous revived ☿. Some Philosophers by employing a low heat never suffer these to separate, and with them the whole compound gets the name of the water of life, & sometimes a name of a directly opposite import viz Azoth, because the whole is made to pass through death & putrefaction – see Process I – but with this author there is a separation effected, as will be seen by & bye, & therefore his water of life is here the ā ā ā, as containing the metallic sperm, and the Philosophers milk is the superfluous revived ☿ separated from the amalgam. So that he may here be considered as speaking of the

imbebitions with ☿ after the white or red stone has been obtained —— i.e. it must be nourished with this milk, by imbibitions, before it be fermented; and it must be fermented or leavened with real ☉ or ☽ before it can be employed for projection. — It is no uncommon thing for those who write on this subject to invert the order of their process, or to speak of latter steps before they have discussed all the preliminaries. Accordingly having anticipated the end he again goes to the beginning on p. 81.

"Be therefore, my son, that thou diligently puttest all these

matters, which [NB] though they are <u>three things</u> [our Sun and Moon and secret fire] are yet but one [compound - of one genus] in a glass vessel, and lettest them quietly - putrify" — He does not say how long, but from what follows he seems here to follow Process II, which see — Three, four, or 8 days will be sufficient. — "Then put an alembic upon your vessel & by distillation separate all the water [all the butter]. Employ first a B. M. and then a heat of ashes for 12 hours, but with only a gentle fire."

"Then take the matter out of the vessel, and grind it by itself [as Kelly does, See Ashmole p 329] without

the foresaid water [freed from its butter]. Then put it again into the glass vessel with water [with some well rectified butter], stop the vessel, and after three days digestion distill off the water as before.... The matter will now be more black.... do this three times and then grind no more: But still repeat pouring on the water and distilling it off again, after each destillation allowing the matter to become indifferent dry by a fire of 6 hours..... In this way cause it to drink till it have drunk seven times its weight, & it will become of a white colour. (See p. 82.) the white Elixer."

This procss differs from any of

those before described in that he seems to have augmented his matter by imbibitions with butter before he brought his work to perfection — probably before the putrefactive digestion, after which it should be nourished with the fluid ☿, or even with sophic ā ā ā itself; for he has before taught, that for this office either the womans milk or the mans milk may be employed — or rather the mans milk and the womans milk, that is the sophic ā ā ā with all its superfluous ☿.

In the imbibitions with the butter, recommended by this author, care ought to be taken to proceed cautiously & not to drown the matter by adding too much at once.

"Moreover this our water [the butter] is called homogenial, and by many other names. Besides know that this water and this matter [the ā ā ā] generate as well the Red Stone, as the white. Know also that when this first matter is brought to its complete whiteness its finishing is the commencement of the Red Stone, which is our red magnesia, and virgin brass [brought to ultimate perfection]. — Our virgin brass [the rebis in ā ā ā] is our gold .... our brass is our live brimston &c."

It may here be remarked, that this authors process does not differ from Process I. except in manipulation. In the last named all the ingredients, when once joined are allowed to remain together till the

work is perfected by digestion; but in this authors process the water [the butter] is separated, to be again joined and separated several times. But the whole being homogenial, & the whole entering ultimately into the work, it cannot be easily perceived, nor is probable, that any benefit is received by this extra labour.

It appears however that in place of using the butter to augment his matter that he speaks sometimes as if the fluid ☿ separated from the ā ā ā may be employed to augment it - if so his process in this particular agrees with that of Philope Ponia (in M. S.), only the latter seems to have used such a large portion of Secret fire as completely to mercurialise her ☉ so that the whole could pass through leather.

Having by digestion reduced a sophic ā ā ā to the perfect state while or red, she imbibed and increased it by gentle additions of the foresaid mercury, with a drop or two of the butter at each imbibition, & by digesting after each till the whole was again perfected.

To obtain such a fluid ā ā ā as Philope Ponia employed, and as might answer for the process of this author if ☿ be used in place of butter the following method may be resorted to:

With fine ☉ 1 part and our moon 3 parts make relets: mix this in powder with 9 parts of secret fire, and in a well luted

glass digest, in a proper heat, till the ā ā ā be formed. Distill off the butter — wash the ā ā ā and dry it, & then separate for use the fluid ☿ by pressing it through leather. — Mix the hard ā ā ā de novo with 3 parts of our moon in fine powder: let the amalgama be perfectly dry before mixing & grinding it with <u>our moon</u>. To this add again 9 parts of our secret fire & proceed as before. Do the same a third time with 3 parts of our moon to 1 of the hard ā ā ā & 9 parts of secret fire; and it is probable that by proper digestion of the mass & cuturation of the ā ā ā when obtained, the whole ☿ may be made to pass through leather.

on this point consult Kellys pro-
cess in Ashmoles Theat. Chem.

According to some philosophers
such a ☿ digested per se, or with
a tenth part of ☉ in the form of a
perfect precipitate, might be diges-
tion & brought to perfection, by
following the directions of Kelly or
of Artephius, or of Trevisan: and
when obtained its proper food for
increase by imbibition would
be the same sophic running ☿
of which it was first generated.

It is true that common mer-
cury will not answer any good
purpose per se. By digestion it
would be turned into the common
red precipitate. But the philoso-
phers have rather quibbled when
they affirmed that it does not

enter at all into the work; for though it is rendered fit for this work by being animated, as they call it, yet still it is mercury. It is however a curious fact that by no diligence or labour of grinding and distillation, however often repeated, can ☿ and ☉ be so united that they will not separate by distillation; but when joined in our manner they do unite perfectly & cannot be separated by distillation. Mercury thus prepared differs then from common ☿ and therefore is called our mercury — i.e. our fluid ☿; for our ☽ is also our mercury, our coagulated ☿, and our fluid cannot be prepared without the aid of our coagulated mercury.

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